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AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

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NEW EDITION, THOROUGHLY CORRECTED.

NEW YORK:

JOHN WILEY & SONS, PUBLISHERS,

53 EAST TENTH STREET.

1890.

Entered according to Act of Congress, in the year 1871.

By WILLIAM HENRY GREEN.

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P R E F A C E .

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866 .

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. A'leph	א	———	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	———
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; ב is *bh* or *v* and בּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; כ *kh* as the German *ch* in *ich*, כּ *k*; פ *ph* or *f*, פּ *p*; ת *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כ like כּ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shin*; שׁ with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and ת are represented by *t*, כּ and פּ by *k*, ס and שׁ by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and צ require a doubled letter or two letters combined to represent them; ה is the simple *h*, הּ has a stronger sound as of rasping the throat, and is represented by *hh*; צ is *ts* in *sits*.

6. Five of the letters have two forms; כּ, מּ, נּ, פּ, צ (combined in the memorial word כִּמְנַפֵּץ *kimnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ךּ, םּ, ןּ, ףּ, or the letter closed up. ׁ.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
Kaph-lamedh Yodh-mem-yodh He-aleph-resh-tsadhe Za-
yin-resh-ayin Koph-tsadhe-yodh-resh Hheth-mem Hheth-
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1–3 on page 133, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָדַע)	<i>ah^ahha</i>	
Palatals	ג	י	כ	ק	(גִּיכָק)	<i>gīkhak</i>	
Linguals	ד	ט	ל	נ	ת	(דָּטֶלֶנֶת)	<i>datleneth</i>
Dentals	ז	ס	צ	ש	(זָסָש)	<i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּימָפ)	<i>būmaph</i>	

ך though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		א	ה	ח	ע	
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	
Strong	{	ב	פ	ק		Aspirates and Mutes.
		ג	כ			
		ד	ת	ט		

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words *אֵתָן מֹשֶׁה וְכָלֵב* (*ēthān mōshe v'khelebbh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, פ, צ, ק, ר.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שֹׁנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. תִּרְפוֹשׁ, שְׂמִיר *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ *ōs*; if it have itself no other vowel point װ will be *sō* and װ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ׀ in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ׀ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, t, k, s.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, răbh, yēt, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, sōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מֶטֶר , בֵּן , הָרֵץ , שָׂכָר , יָזָר , שָׁלַח , מִטְּחָה , מִשָּׁל , יָצַב .
עֲשֶׂה , גִּשּׁוּ , שִׁרָק , *הָקַד , *עֲדָד , אֵם , שְׁלֹשָׁם , קָמוּ .

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā — is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בֶּל) *bal*, סֶגֶר (not סֶגֶר) *sōgēr*, unless the last letter is ך or is immediately preceded by another vowelless letter, or is doubled by Daghesh-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, אֶת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פֶּקֶד *p'kōdh*, בְּרוּ *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh ֶּ; thus יְרוֹג <i>h^arōgh</i>
		Hhātēph-Seghol ֶֿ; thus יְיוֹת <i>h^eyōth</i> .
		Hhātēph-Kamets ֶֿֿ; thus יְהִי <i>hh^olī</i> .

§ 6. *Pattahh-furtive*.

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ׀, ם or the consonant ך at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְּהָ *gābhō^ah*, לֶקְחָה *lākā^ahht*. Comp. in English *fire*, pronounced *fī^r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahb furtive has been improperly omitted, make the requisite correction:

Sh'näyīm, th'nū, y'dhēkhēm, h'rāghām, y'hōshū^a†, *lōh, mō†^omādh, khă^{*}shēr, mīlhhāmōth, bh'simhhāthkhēm, lē^{*e}-khōl, z'bhūl, yā†^alēhū, šāmēhh, s'bbihbōthāyikh, rākī†, dh'ghāth, yēš†.

§ 7. *Quiescence of the Vowel-Letters.*

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿה *lōvê*, שֵׁיֹֿו *sēyō*, but מוֹֿט *mōt*, בֵּֿית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, חֵֿי *hhē*, בִּי *bī*, but חַיִּי *hhay*, גֹּיִ *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אֲרָצָה *artsā*, but אֲרָצָה־ *artsāh*.

Final א is invariably quiescent, if a vowel precedes: לֵֿא *lā*, בָֿא *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּֿאֲרָא *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as יִאֲדִימִי do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יר , or at least is neglected in the pronunciation, thus דְּבָרֶיךָ *d'bhārāv*, דְּבָרֶיךָ *ānāv*.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֹדֶלִי , הָאֶסְפָּסָה , הַלְכוּיָא , יִרְאֹו , אֲוִיל , אֵין , אִישׁ² , אִתֶּן , הִנֵּה , הוּ , וַיֵּשֶׁר , עָלֵי , נֶאֱמָה , עִיּוֹן , לֵאמֹר , עוֹלָה , תָּהָה , פָּלֵי , זוּ , הוּי , אֶסְיִרָם , רָקִיעַ , מִלְפָּה , מִלְפָּה , חָטָא , גָּנָא , עִדּוּחַ , עִדּוּחַ , הִשְׁתַּחֲוֹת , בְּנוּתִי , בְּנוּתִי .

¹ The Shurek is regarded as belonging to the ר , and א is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ד , which has Sh'va, but to the ו ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹתוֹת , שְׁלִישִׁים , מוֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינוּ *līnū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יַחַר *yīhhar*, תָּמַשׁ *tāmūsh*, מִשְׁכָּב *māshkāb*.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zē, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yākūtsū, *ābhīnū, hāṭīdhōthī, māyīm, *āvēn, mē, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָה *mā*, הַקֵּמָה *hākē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם *nish-mar-tem*, נֶרְדְּ *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זָרוּעַ *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְרוּרִי *tiz-k'rū*, זִכְרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חֲסִדִּי *hhas-dō*, קֹמְנָה *kōm'-nā*; if it be doubled by Daghesth-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְנִי *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תַּהֲרִי *tā'hā-r'ghū'* and נִבְּקָשׁוּ *vāy'bhāk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, נִבְּקָשׁוּ for נִבְּבָקָשׁוּ, יִבְּהֶל for יִבְּחָהֶל *y'bhā-hēl* for *y'bhāh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תַּהֲרִי for תַּהֲרָה *tāh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הַעֲחָה for הַעֲחָה, בִּדְחָה *bīdh'ghāth* for בִּדְחָה, נִחֲלָה for נִחֲלָה, קֹדָשִׁים *kō-dhāshīm* for קֹדָשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. תַּלְלוּ *tal'lō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-^{*}ēl', gho-yīm', bh'no-the-hēm', u-bh'^{*}o-ts'ro-thă'yikh, khu-shăn', rish-[†]a-thă'yim, mē'-lekh, bh'bhiṭ-nō', li-hu-dhā', [†]zobh-khēm', yith-ḵa-[†]ē'-ha.

Write and divide into syllables:—

Umīkñekhēm', yēsh'bhū', hūmṣāthō', yikhraṭēm', shūghyōnōth', bhē^{*}mūnāthō', v'lār'^{*}ūbhēnī', thāh^arō'ghū, shōlē^ahh'.

§ 10. Resulting Vowel-Changes.

Certain vowel-changes result from the foregoing rules, viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרִי *dibhrē* for דְּבְרִי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya^amōdh* for יְעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכוֹ *mol'khō* for מְלֹכוֹ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מְלֹכוֹ from מֶלֶךְ, קָטַב, לָקַח. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמַעְנִי from שָׁמַע, but שְׁמַרְנִי not שְׁמַרְנִי from שָׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֶּי, לָבָה, לָבָה, לָבָה, לָבָה, לָבָה. If either consonant is a guttural Pattahh is mostly used instead, יִרְבֵּי, לָבָה, לָבָה. If either consonant is י, Hhirik is used; if the second

consonant is י it will rest in Shurek, פֿירַת, פֿלִי, הִזִּהוּ, but מִן.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נִיחַ we find נִיחַה *yā-nī^hh* or נִיחַה *yan-nī^hh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סִתְרוּ from סִתֵּר, נָגַל from נָגַל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֿ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מָנָה *mā^hvēth*, דָּבָר *dā^hbhār^h*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָשִׁי *hhōph-shī^h*, וַחֲשָׁב *vattū-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (ֿ), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā^hkh^hmā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בִּחְרִי *bō^hhh^hrī*, תִּעֲבֹדֶם *tō^hōbh^h'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַאֲנִיחַ with the prefixed conjunction *vō^hniyyōth*, הַאֲנִיחַ with the article *hū^hniyyā*; שְׂרָשִׁים *shōrāshīm* from שָׂרַשׁ *lhārāshīm* from שָׂרַשׁ; שְׁמָרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*.

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקֵם, מְלָכִים, דְּבָקָה, דְּבָקָה, דָּת, פָּרֶשׁ, פְּקָדוֹ, נְהָרִי, שְׂכָנָה.

Write:—

Yā'hóm, *āz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh'rābhōth', hhākh'mā', hhōkhmā', nōṭ'ōbh'dhēm'.

§ 12. *Daghesh-lene*.

1. Dāghēsh-lene is a point written in the letters ד ג ב כ (בְּגַד כְּפָת) *b'ghadh k'phath* to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesl-lene, בְּגַדְתֶּם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesl-lene הַיְתָה תְּהִי, Gen. i. 2; but if the accent is disjunctive, Daghesl-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצַלְמִנוּ כְּדִמוּתֵנוּ, Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesl-lene:—

Yāshabh bhāṭir ṭadh ṭōm'dhō liphnē hāṭēdhā l'mish-
phāṭ ṭadh mōth khōhēn ghādhōl.

V'ṭāṣitā hhesed ṭal ṭabdekā kī bib'rīt *dōnāy hēbē*
*et abd'kā v'*im bī ṭāvōn h'mitēnī v'ṭad *ābikā lō* t'bī*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיַּיִמָּל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּה *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצְוֵה *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as וַיִּנְבְּהָה *inn'bhē* for וַיִּנְבְּהָה *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִיְמוּ צֵא *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיְהִי *vay'hhaph* for וַיְהִי *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *mallāh*, מַלְכָּה *mallā*.

EXERCISE 10.

Write:—

Shibbätstā, bätṭābbāṭōth, dābb'rāh, *dhābb'rā, gūlgōlto, bikkārtim, vāyyibbāk'ṭū, hāyyüllādh, tūkh'lū, ṭāsīthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה, מִפְּנֵי, עֲמִידָה, כְּרַמְלֹו, הַבְּלִיַעַל, תִּלְבַּשְׁתָּהּ, אֲתָם, כְּתָנָיו,
 חֹהָה, וַיִּגְדּוּ, מַפְלִים, פָּלִים, לְרִגְלָהּ, צִלְתָּהּ, הַצִּילּוּ, תִּצְנְנוּ,
 שְׂמִיעָה, כְּנֻעַת, לַחֲדָה, גִּרְסוֹ, אֲרֻךְ, הַטּוֹתָהּ, בְּמִלְכָּן, בְּשִׁקְיָם,
 אֲתָנָה, אֲקַבְצֶךָ, וְכוּנְנוּ, מַעֲלָה לָהּ, הַשְׁטִים, נִיפֹל, סָנִי.

§ 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter and denotes the opposite of Daghesch-lene, Daghesch-forte, or Mappik, as the case may be: הִיִּוְוָסְדְּהָ *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakb, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַיֵּג, הַבֵּר. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלֶּךָ for מֶלֶךְ, יִגַּל for יְגַל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הִתְגַּדֵּל, הִתְבָּרַר.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִתְקַנְּהֶם. *b.* Personal terminations of verbs and the paragogic vowels הַ, הָ, and יַ, when they do not cause the rejection of the vowel previously accented, הִתְקַנְּהֶם, but הִתְקַנְּהֶם.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָלוּתָהּ, מִאֲסָתָהּ, מִאֲסָתָהּ, קָלוּתָהּ.

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, יִתְּנָהּ, יִתְּנָהּ, יִתְּנָהּ.

4. A consonant appended to a long final vowel draws the accent to the ultimate, יִתְּנָהּ, יִתְּנָהּ.

5. Appended mixed syllables always receive the accent, מִלְפָּנֶיךָ, מִלְפָּנֶיךָ.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֵּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיֹּאמֶר.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhī, *ābhīnū, *ābhīk, *ābhōth, *ābhōthēnū, lă*ābhōthēhēm.

Pāḡādh' and the derived forms pāḡ'dhū, pāḡādhnū, pāḡādhthī, p'ḡādhthiv, p'ḡādhthēm, yīphḡōdh, hīphḡīdh, yāphḡīdhēhū, hīthpāḡ'dhū, hāmīphḡādhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לְיָזָה Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אֲנֹכִי, אֲנֹכִי; or *vice versâ* upon the ultimate in place of the penult, וַיֵּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (˙) to (ˆ) אֶמֶר, אֶמֶר; עָרַב, עָרַב.

2. Restore vowels dropped in inflection, דְּבָרִי, דְּבָרִי.
3. Change simple Sh'va to Seghol, יְהִי, יֵהִי.
4. Change compound Sh'va to the corresponding long vowel, יֹהִי, יָהִי.

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnakh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnakh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אֶם-תִּעֲשֶׂה-לִּי

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-לֵוִי, or else receive the secondary accent Methegh, § 22, אֵינִירָאֵת.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghash-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yiṣrā*ēl, yāl'dhā lō, *ēth *ēllē, *ēthmōkh bō, tīh'yā lī, tēn lī, sh'lōsh *ēllē, y'bhākḵēsh dāḥath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמִתְקִינֹת, יִרְאֶה-לִּי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, יִאֲמַר; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לִאֲשֹׁר, נִתְקַדֵּשׁ, and frequently when the Sh'va is simple, לְמַנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, סְנִיחָהּ.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*^lōhē', lă*^adhōnēhēm', mēhāmmă†^arākḥā', †āmminādhābh', bĕn-hā*^aānā', bērākhnūkhēm', vāyyīr'*^u', hān-nōgh'sim', hā*^aishshā', mē*^aartsō', lāthēth-lā'nū, hīthhāl-lēkh-nō*^ahh', mē†^abhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note ולא קרי כתיב *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲלֹהִים and pointed יהוה; so the pronoun הוא is read הוא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh ḵ'ri; šimā k'thibh—šūmā ḵ'ri; ṭāšithī k'thibh—ṭāšithā k'ri; bish'nāth k'thibh—bāsh-shānā ḵ'ri; ṭābhdō k'thibh—ṭābhdēkhā ḵ'ri; hōtsithihā k'thibh—hātstsithūhā ḵ'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl ḵ'ri; p'rāth read but not written; *īm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הָאֵל, הַמֶּלֶךְ, but הַפֶּרֶךְ, הַתֵּנֶת.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הָאֵל, הַרְשֵׁעַ, הָעֵץ, הָהֶם but הָהוּא, הַחֲשֵׁךְ.

a. The nouns אֶרֶץ *earth*, הָר *mountain*, and עַם *people* on receiving the article lengthen their vowels to אֶרֶץ, הָרַי and הָעָם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ח and ע only takes place, when the article stands upon the second syllable before the accent, הַחֹג, הַחֶכֶם, הַהָרִים, הַעֲרִים, but הָחָר, הָעֵם.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Patahh asks a question, הֲנֵלֵךְ *we shall go*, הֲנִלְכֶה *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Patahh, הֲיָדַעְתֶּם *do ye know?* הֲאֵלֵךְ *shall I go?* Before gutturals with Kamets it is changed to Seghol הִיָּתָה *it was*, הִיָּתָהּ *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הֲיִדְעָתֶם not הֲיִדְעֶתֶם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; קִיּוֹן firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָחַר river; אֲרֶץ¹ earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתָפוֹת shoulders.

¹ See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אָמַר, אָנֹכִי, תְּבוּאָה, שׁוּמֵר, קֶלֶב, בֶּן, אִם, עוֹד, זֹאת, שִׁיר, חֹזֶק, לְמַעַנָּה, טוֹב, אֲמַלֵּם, פְּתִיחַ, אֵל, לֵאֵל, שְׂכַחְתָּם, תָּמוּר, בָּאָה, אָתָּה, תִּשָּׁפֵט, תַּחַת, מִכְבֵּד, חָקַר, רְאִיתָ רְאִיחָם מִכֶּסֶה אֲדָרָשׁ, בָּעֵד, מַעֲט, גַּם, רַב.

¹ Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרַאשִׁית, כָּכֵל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרִיקִיעַ for בְּרִיקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּאֵרִי, לְאֵכֵל, בְּחֵלִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאת, לְנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition בְּדִבְרֵי for בְּהִדְבֵּר, לְאֶרֶץ for לְהֵאָרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָיָה, לְאֲדֹנָיָה, בְּאֵלֹהִים for בְּאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but בְּאָמַר, בְּאָמַר.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesht-forte in the next letter, מִדְּרֹךְ for מִן דְּרֹךְ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִדְּחֹץ for מִן דְּחֹץ, but מִאֶרֶץ, מִהָעוֹף.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְהָאָרֶץ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek יבין, ויכתב; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וידי; before a guttural with

compound Sh'va it receives the corresponding short vowel , וְאֵלֶי , וְעִיּוֹ , וְהֵלֶלִי ; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets וְבֹהֵי , וְנָע .

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כִּי prep. <i>according to, as, like.</i>
אֹר n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בְּ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עָרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֶה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁשֶׁשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29 *Personal Pronouns.*

1 The personal pronouns are the following, viz :

SINGULAR.

1. *I* אֲנִי ānōkhī', אַנְי ānī
- 3 { *Thou* m. אַתָּה attā'
- 3 { *Thou* f. אַתְּ (אַתִּי) att

3	{	<i>He</i>	הוא hū
		<i>She</i>	היא (היא) hī

PLURAL.

1.	<i>We</i>	אֲנֵחֵנּוּ 'nahh'nū,	נֵחֵנּוּ nahh'nū,	אֲנֵנוּ 'nū
2	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתֶּן attēn',	אַתֶּנָּה attē'nā
3	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

		SINGULAR.		PLURAL.
1.	<i>Com.</i>	י	נִי	נִי
2.	{ <i>Masc.</i>		הָ	כֶּם
	{ <i>Fem.</i>		הָ	כֶּן
3.	{ <i>Masc.</i>	הוּ		הֶם ׀
	{ <i>Fem.</i>	הָ		הֶן ׀

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֶם, הֶן are used with plural nouns; ׁם, ׁן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֶן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כ is prolonged by the syllable מו and מן becomes before light suffixes מִמֶּן or מִמָּי. The suffix הוּ preceded by ׀ is contracted to ׀ e. g. בּוּ for בְּהוּ, לוּ for לְהוּ; הָ preceded by ׀ is shortened to ׀ e. g. בָּהּ for בְּהָ and in like manner with the pause accent בָּהּ, 2 masc. sing. for בְּהָ.

VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עַלְמִים n. m. *eternity*עִם prep. *with*עִמָּדִי or עִמָּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה *these*

The poetic form זִי is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמָא *who his day* i. e. *whose day* לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. אֵשֶׁר—שָׁם *where*, אֵשֶׁר—שָׁמָּה *whither*, אֵשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מָה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מִיָּה for מָה יָה *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun יָה, זֹאת, thus אֵי יָה *which?* or *what?* אֵי לָזֶה *for what? why?* אֵי מִיָּה *from what place? whence?*

VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קֹדֶשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz.:

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpacl, or the Hithpacl passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קֻטַּל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpacl | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

1. The Kal preterite is inflected thus:—

SING. 3 masc. קָטַל katal' *he killed, did kill or has killed*
 3 fem. קָטְלָה kāt'lā' *she killed.*
 2 masc. קָטַלְתָּ katal'tā *thou (m.) killedst.*
 2 fem. קָטַלְתְּ katalt' *thou (f.) killedst.*
 1 com. קָטַלְתִּי katal'ti *I killed.*
 PLUR. 3 com. קָטְלוּ kāt'lū *they killed.*
 2 masc. קָטַלְתֶּם k'taltem' *ye (m.) killed.*
 2 fem. קָטַלְתֶּן k'talten' *ye (f.) killed.*
 1 com. קָטַלְנוּ katal'nū *we killed.*
 INFINITIVE absolute קָטַל kātōl', construct קָטַל k'tōl *to kill.*

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tseré as in קָבַר *to be heavy*, or Hholem as in שָׁכַל *to be bereaved*.

	3 masc	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING	פָּנֶה		פָּנֶהָ	פָּנֶהָ	פָּנֶהָ	פָּנֶהָ
PLUR.		פָּנֶהָ		פָּנֶהָם	פָּנֶהָן	פָּנֶהָי
INFINITIVE	<i>absolute</i>	פָּנֶה	<i>construct</i>	פָּנֶה		

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלָה	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.		שָׁכְלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְנוּ
INFINITIVE absolute	שָׁכַל, construct שָׁכַל.					

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus **ה** in **קָטַלְתָּ** is from **אַתָּה** 2 masc. sing., **ה** in **קָטַלְתְּ** from **אַתְּ** 2 fem. sing., **הם** and **הן** from the 2 plur. **אתם** and **אתן**; **הי** in **קָטַלְתִּי** is by euphonic change for **הי** from **אֲנִי** 1 pers. sing., **נו** in **קָטַלְנוּ** from **אֲנֵינוּ** 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition **קָטַל** is accordingly used for the 3 masc. sing.; **ה**, in **קָטַלָּה** being the sign of the feminine and so used also in nouns and adjectives, and **ו** in **קָטַלְוּ** the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
דָּבַק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דֶּלֶת n. f. <i>door</i>	מָשַׁל v. <i>to rule</i>
הָדָר n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הֵדָד n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
יָצַק v. <i>to pour</i>	צִדִּיק n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁבַת v. <i>to rest, cease, 'keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לָבַשׁ v. (fut. a) <i>to</i>	שָׁבַת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁכַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

סָ is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing **נ**; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ
INFINITIVE <i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.						

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ
INFINITIVE <i>absolute</i> קָטַל, <i>construct</i> קָטַל.						

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְנוּ
INFINITIVE <i>absolute</i> קִטַּל, <i>construct</i> קִטַּל.						

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָגַר v. N. Pu. <i>to be shut</i>
אֲרוֹן n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׂכַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׁנָה v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	שֶׁמֶן n. m. <i>oil</i>
מָשַׁח v. K. <i>to anoint</i>	
מִשְׁכָּן n. m. <i>tabernacle, dwelling</i>	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הה to the construct infinitive of the Piel.

HIPIIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HIOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטְּלָהּ	הִתְקַטְּלָהּ	הִתְקַטְּלָהּ	הִתְקַטְּלָהּ
PLUR.		הִתְקַטְּלוּ		הִתְקַטְּלְתֶּם	הִתְקַטְּלְתֶּן	הִתְקַטְּלוּ
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

VOCABULARY 6.

בָּרַךְ v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מָלַךְ v. Ho. <i>to be caused to</i>
גַּם conj. <i>also</i>	<i>reign, to be made king</i>
דָּוִד n. m. <i>David</i>	מֶלֶךְ n. m. <i>king</i>
חַיָּה n. f. <i>animal, wild beast</i>	מַלְכוּת n. f. <i>kingdom</i>
כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to</i>	מְעַט n. <i>a little</i> ¹
<i>be cut off</i>	

¹ מְעַט is a noun meaning a little thing or a small quantity of any thing, but not

מָעַט v. H. *to make small* or שָׁבַת v. H. *to cause to rest*
few or *cease*
 קָדַשׁ v. Hith. *to sanctify* or שָׁהַת v. H. *to destroy*
purify one's self שָׁלַח v. P. H. *to send*.
 קָרַב v. H. *to bring near, offer*

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING.	3 masc.	יִקְטֹל	yiktōl'	he shall or will kill
	3 fem.	תִּקְטֹל	tiktōl'	she will kill
	2 masc.	תִּקְטֹל	tiktōl'	thou (m.) wilt kill
	2 fem.	תִּקְטְלִי	tikt'li'	thou (f.) wilt kill
	1 com.	אֶקְטֹל	ektōl'	I shall kill
PLUR.	3 masc.	יִקְטְלוּ	yikt'lū'	they (m.) will kill
	3 fem.	תִּקְטַלְנָה	tiktōl'nā	they (f.) will kill
	2 masc.	תִּקְטְלוּ	tikt'lū'	ye (m.) will kill
	2 fem.	תִּקְטַלְנָה	tiktōl'nā	ye (f.) will kill
	1 com.	נִקְטֹל	niktōl'	we shall kill.

IMPERATIVE.

SING.	2 masc.	קְטֹל	k'tōl'	kill thou (m.)
	2 fem.	קְטְלִי	kit'li'	kill thou (f.)
PLUR.	2 masc.	קְטְלוּ	kit'lū'	kill ye (m.)
	2 fem.	קְטַלְנָה	k'tōl'nā	kill ye (f.)

little or *small* as an adjective. Thus we may say מֵיִם מְעַט *a little water*, מְעַט *הַחֵם* *a little bread*; but מְעַט *הַבַּיִת* could not be used in such phrases as *a little house* *a little door*. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.	
<i>masc.</i>	<i>fem.</i>			<i>masc.</i>	<i>fem.</i>
קָטֵל	קָטְלָה	or	קָטְלָה	קָטְלִים	קָטְלוֹת
kōtēl'	kōt'lā'		kōte'leth	kōt'lim'	kōt'lōth'

Passive.

קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātul'	k'tulā'	k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus קָטַל, רָכַב.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	רָכַב	תָּכַבְדָּ	תָּכַבְדָּ	תָּכַבְדִּי	אָכַבְדָּ
PLUR.	רָכַבְדוּ	תָּכַבְדְּנָה	תָּכַבְדוּ	תָּכַבְדְּנָה	נָכַבְדָּ

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	כָּבֵד	כָּבְדִּי		PLUR.	כָּבְדוּ
					כָּבְדְּנָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural יִקְטְלוּ; ה of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלֶנָּה from הֵנָּה. In the second person ה is from אַתָּה, the fem. taking י from אַתִּי, the masc. plur. ו as in the third person, and

the fem. נָה from אֶתְנָה. In the first person sing. אֶקַּטֵּל is from אָנִי; in the plur. נִקְטְלוּ, נִ is from אֲנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דָּבַר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלֶע n. m. *rock*

עֵת n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁרִי n. m. *crimson*

שַׁעַר n. m. f. *gate*.

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטְלִי	תִּקְטֹל	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטַלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֵל	נִקְטְלָה or נִקְטְלִת	PLUR.	נִקְטְלִים	נִקְטְלוֹת

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלוּהָ	תִּקְטְלוּ	תִּקְטְלוּהָ	יִקְטֹל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קֹטֵל	קֹטְלִי	PLUR.	קֹטְלוּ	קֹטְלוּהָ

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלוּהָ	תִּקְטְלוּ	תִּקְטְלוּהָ	יִקְטֹל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה or מִקְטָלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*
 בְּרִית n. f. *covenant*
 הִנֵּה int. *lo! behold!*
 טוֹב adj. *good*
 יַעֲקֹב n. m. *Jacob*
 יְרִיחוֹ n. *Jericho*

כָּבַד v. P. *to honor*, N. *to be honored*
 כְּבוֹד n. m. *honor*
 כֹּהֲנִים n. m. pl. *priests*
 כָּרַח v. K. *to cut, make a covenant*

מָנַע v. K. *to withhold, keep back*

עֲדָה n. f. *company, assembly*
עַל-פְּנֵי *in the presence of*

עַם n. m. *people*

פֶּן conj. *lest, that not*

קָטַר v. H. *to burn incense*

רַע adj. *bad, evil*

שָׁכַח v. K. *to forget*

שָׁמַר v. N. *to keep one's self take heed.*

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	יִקְטִילוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה or מִקְטֵלֶת	PLUR.	מִקְטִילִים	מִקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטְלִי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	יִקְטַלוּ

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING	מִקְטַל	מִקְטַלָּה or מִקְטַלֶּת	PLUR.	מִקְטַלִּים	מִקְטַלוֹת

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	תִּתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	נִתְקַטֵּל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	or	מִתְקַטְּלֶה	
PLUR.	מִתְקַטְּלִים	מִתְקַטְּלוֹת			

VOCABULARY 9.

חֶסֶד n. m. <i>kindness, mercy</i>	מִלָּךְ v. H. <i>to cause to reign</i>
יְשַׁע n. m. <i>salvation</i>	צַעֲקָה n. f. <i>cry</i>
כֵּן adv. <i>thus</i>	שָׂבִיל v. H. <i>to be wise, act wisely</i>
לְבַשׁ v. H. <i>to cause to put on, to clothe</i>	שִׂמְחָה n. f. <i>gladness</i>
מָטָר v. H. <i>to cause to rain</i>	שִׂשׂוֹן n. m. <i>joy</i>
מָטָר n. m. <i>rain</i>	שְׁאֵרִית n. f. <i>remnant.</i>

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הִשְׁתַּבַּחְתִּי for הִשְׁבַּחְתִּי, תִּשְׁכַּנְּהָ for תִּשְׁכְּנָה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדָהּ, תִּזְכְּרֶהָ.

3. Final ך is sometimes added to *û* of the preterite, and to *û* and *î* of the future, e. g. תִּדְבָּרְךָ, נִדְעֶיךָ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁבַב, שָׁפַל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָדַשׁ, דָּבַר instead of קִדְּשׁ, דִּבֶּר; Pattahh also occurs in the Hithpael הִתְקַדְּשָׁה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbuts in the first syllable הִשְׁתַּבַּח, בָּנִיתָ.

8. Tav of the prefixed הֵ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׁ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Dagheshe-forte, הִצְטַדַּק, הִסְתַּכַּל, הִדְבַּק.

§ 40. *Paragogic and Apocopated Future and Imperative*

1. The vowel ה is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְהַקֶּה *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (..), תִּשְׁכַּל *thou mayest understand or understand thou.*

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַעָה *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored שְׁמַרְהָ, אֶכְרִיֶּלָה. The Kal imperative with *ō* becomes קֹטְלָה *koṭ' lā*; the Kal imperative with *ā* becomes כִּבְהֶהָ *kibh' dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesth-forte in the next letter, וַיִּשְׁגֹּר *he will shut*, וַיִּסְגֹּר *and he shut*. If this be Yodh with Sh'va Daghesth is usually omitted, וַיִּקְרֹשׁ. Before ס of the first person, which cannot receive Daghesth, Pattahh is lengthened to Kamets, וַאֲכַר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה, .

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, וְשָׁמַר *he has kept*, וְשָׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתֹנֶת n. f. <i>tunic</i>
אֵלַי prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַשֵּׁר n. m. <i>ashes</i>	מֹרְדֵּכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרָד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near, approach</i>
הֵנָּה adv. <i>hither</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זָעַק v. K. (fut. a) <i>to cry</i>	רֹאשׁ n. m. <i>head</i>
זַעֲקָה n. f. <i>cry</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
חֶרֶב n. f. <i>sword</i>	שַׁק n. m. <i>sackcloth</i>
יָגַע v. K. <i>to be weary</i>	שָׁלַח v. K. (fut. a) <i>to send</i>
יָד n. f. <i>hand</i>	
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE

SING. 3 *fem.* הָ, becomes הַ.

2 *masc* תָּ sometimes becomes תַּ before יָ.

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵנִי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consouant insert before, ה, כּם and כּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesh-forte with נ of the 1 pers. suffix and ׀ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* יהי becomes יו, יהי becomes יי, יהי becomes יתי, יְהי becomes יְי; in the *fem.* הִי becomes הִי, הִי becomes הִי, הִי becomes הִי.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tālā'nī	he killed me
	2 masc.	קָטַלְךָ	k'tāl'khā'	he killed thee (m.)
	2 fem.	קָטַלְךְ	k'tālākh'	he killed thee (f.)
	3 masc.	קָטַלְהוּ	k'tālā'hū	} he killed him
		קָטַלּוּ	k'tālō'	
	3 fem.	קָטַלְהָ	k'tālāh'	he killed her
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	he killed us
	2 masc.	קָטַלְכֶם	k'tāl'khem'	he killed you (m.)
	2 fem.	קָטַלְכֶן	k'tāl'khen'	he killed you (f.)
	3 masc.	קָטַלְם	k'tālām'	he killed them (m.)
	3 fem.	קָטַלְנָן	k'tālān'	he killed them (f.)

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. גָּדַלְנִי from גָּדַל.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אב n. m. <i>father</i>	חָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אִמָּה n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בַּת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up</i> ; H. <i>to</i> <i>cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
הִבִּיק v. H. <i>to overtake</i>	רָעָב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנֶיךָ prep. <i>before, in the pre</i> <i>sence of</i>
אָנוּשׁ n. m. <i>man</i>	עוֹלָל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלִים n. f. du. <i>feet</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שָׁלְמָה n. f. <i>garment</i>
הִלָּץ v. P. <i>to deliver</i>	שָׁכַם v. H. <i>to rise early</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
טָנַף v. H. <i>to cause to rule</i>	תָּפַשׁ v. K. <i>to lay hold of, seize</i>
מָשַׁל v. H. <i>to cause to rule</i>	
תָּפַשׁ v. K. <i>to lay hold of, seize</i>	

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הָ, or הַ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים. in nouns of both genders.

3. The plural of masculine nouns ends in ים., or more rarely ין., and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים., and some of each gender take indifferently ים. or ות.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending ת.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
מִצְרִי	<i>an Egyptian,</i>	מִצְרִית		שְׁנִי	<i>second,</i>	שְׁנִית
יָמִינִי	<i>right,</i>	יָמִינית		שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית		מוֹצֵא	<i>finding,</i>	מוֹצֵאת.

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *e* or *i* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת		שֹׁכֵב	<i>lying</i>	שֹׁכֵבַת
מְשַׁלָּשׁ	<i>triple,</i>	מְשַׁלָּשַׁת		מְדַבֵּר	<i>speaking</i>	מְדַבֵּרַת
מְקַבֵּץ	<i>gathered,</i>	מְקַבֵּצַת		אַדְוִיר	<i>large</i>	אַדְוִירַת
אֶדְמָדָם	<i>reddish,</i>	אֶדְמָדָמַת		שְׁלִיט	<i>imperious</i>	שְׁלִיטַת
שֹׁפֵד	<i>shedding,</i>	שֹׁפֵדַת		מְשֻׁבֵּל	<i>prudent</i>	מְשֻׁבֵּלַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹרֶע *friend*, fem. מוֹרֶעָ נִשְׁמָע *heard*, fem. נִשְׁמָעָה
 שִׁמְעָה *hearing*, fem. שִׁמְעָה מִגִּיעַ *touching*, fem. מִגִּיעָה

II. The feminine ה, the plural ים, or וּה, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in ה.

גָּדוֹל <i>great</i> ,	fem. גָּדוֹלָה	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גְּבוּהָ <i>high</i> ,	fem. גְּבוּהָה	pl. גְּבוּהִים	f. pl. גְּבוּהוֹת
כָּתוּב <i>written</i> ,	fem. כָּתוּבָה	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשׁוּב <i>restoring</i> ,	fem. מְשׁוּבָה	pl. מְשׁוּבִים	f. pl. מְשׁוּבוֹת
אֲדוֹן <i>master</i> ,	pl. אֲדוֹנִים	מְלִיצִי <i>interpreter</i> ,	pl. מְלִיצִים
דָּבָר <i>word</i> ,	pl. דָּבָרִים	לֵב <i>heart</i> ,	pl. לִבּוֹת
זִכְרוֹן <i>memorial</i> ,	pl. זִכְרוֹנוֹת	עֵנָב <i>grape</i> ,	pl. עֵנָבִים
כָּנָף <i>wing</i> ,	du. כָּנָפִים	צֵל <i>rib</i> ,	pl. צֵלִים

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> ,	fem. הֹלֵכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> ,	fem. שֹׁפֵכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> ,	pl. שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> ,	pl. מִזְבְּחוֹת
כֹּהֵן <i>priest</i> ,	pl. כֹּהֲנִים	מַקֵּל <i>rod</i> ,	pl. מַקְלוֹת

but

מֵת <i>dead</i> ,	fem. מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם <i>complete</i> ,	fem. שָׁלְמָה	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ <i>dry</i> ,	fem. יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשוֹת
עֵץ <i>tree</i> ,	pl. עֵצִים	שֵׁם <i>name</i> ,	pl. שְׁמוֹת
יָרֵךְ <i>thigh</i> ,	du. יָרֵכִים	כָּבֵד <i>heavy</i> ,	pl. כְּבִדִּים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רָבַב) <i>much</i> , fem.	רַבָּה	pl. רַבִּים	f. pl. רַבוֹת
תָּם (from תָּמַם) <i>perfect</i> , fem.	תַּמָּה	pl. תַּמִּים	f. pl. תַּמּוֹת
קָטָן <i>small</i> , fem.	קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוֹת
עָמֵק <i>deep</i> , fem.	עַמְקָה	pl. עַמְקִים	f. pl. עַמְקוֹת
גַּן (from גָּזַן) <i>garden</i> , pl.	גַּנִּים	אֹפֶן <i>wheel</i> , pl.	אֹפְנִים
עֵז (from עָזַז) <i>goat</i> , pl.	עֲזִים	חֲרוּל <i>bramble</i> , pl.	חֲרָלִים
חֻק (from חָקַק) <i>statute</i> , pl.	חֻקִּים	לֵב (from לָבַב) <i>heart</i> , pl.	לְבוֹת
אָף (for אָנַף) <i>nose</i> , du.	אֲפִים	שֵׁן (from שָׁנַן) <i>tooth</i> , pl.	שֵׁנִים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> , fem.	מַלְכָּה	queen, pl.	מַלְכִּים	<i>kings</i>
סֹתֵר <i>covert</i> , fem.	סֹתְרָה		pl. סֹתְרִים	
עֵגֶל <i>calf</i> , fem.	עֵגְלָה		pl. עֵגְלִים	
אָמַר <i>saying</i> , fem.	אָמְרָה or אַמְרָה		pl. אָמְרִים	
עֲצָם <i>strength</i> , fem.	עֲצָמָה		pl. עֲצָמִים	
בָּעַל <i>lord</i> , fem.	בַּעְלָה	<i>lady</i> , pl.	בַּעְלִים	<i>lords</i>
רֶגֶל <i>foot</i> , du.	רַגְלִים	אָזֶן <i>ear</i> , du.	אֲזִנִּים	
בִּרְךָ <i>knee</i> , du.	בִּרְכִּים	קָרָן <i>horn</i> , du.	קַרְנִים or קַרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת <i>death</i> , pl.	מֹוְתִים
אִיָּנָה <i>iniquity</i> , pl.	אִוְיָנִים

אֵילָנָה <i>olive tree</i> , pl.	אִוְלָנִים
עֵינָה <i>eye</i> , du.	עִוְיָנִים

4. In a simple ultimate

(1) ה, is rejected.

רָפָה	<i>fair,</i>	fem. רָפָה	pl. רָפִים	f. pl. רָפוֹת
עָשָׂה	<i>doing,</i>	fem. עָשָׂה	pl. עָשִׂים	f. pl. עָשׂוֹת
מַעֲשֶׂה	<i>work,</i>	pl. מַעֲשִׂים	קָנָה	<i>reed,</i> pl. קָנִים
מֵרָאָה	<i>appearance,</i>	pl. מֵרָאִים	שָׂדֶה	<i>field,</i> pl. שָׂדוֹת
מַחֲנֶה	<i>camp,</i>	du. מַחֲנִים	חָזָה	<i>seer,</i> pl. חָזִים

(2) י, becomes יָה, יִים, or ים, יוֹת, יוֹת.

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי	<i>Philistine,</i> pl. פְּלִשְׁתִּים

§ 45. In Feminine Nouns.

1. Feminine nouns in ה, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סִתְּהָ	<i>covert,</i>	pl. סִתְרוֹת	בְּרָכָה	<i>blessing,</i>	pl. בְּרָכוֹת
חֲרָפָה	<i>reproach,</i>	pl. חֲרָפוֹת	נִקְמָה	<i>vengeance,</i>	pl. נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl. אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl. עֲצוֹת
חֲרָבָה	<i>desert,</i>	pl. חֲרָבוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנִיָּה	<i>ship,</i>	pl. אֲנִיּוֹת

2. Feminine nouns in ת, (or ת_) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ת had not been appended, § 44. I. 2. Nouns in ית, take יוֹת, and nouns in ות take יוֹת,

מִשְׁמֶרֶת	(from	מִשְׁמֵר	<i>observance</i> ,	pl.	מִשְׁמֵרוֹת
מִאֲכָלָה	(from	מִאֲכָל	<i>knife</i> ,	pl.	מִאֲכָלוֹת
אֲדָמָה	(from	אֲדָמָה	<i>reddish</i> ,	pl.	אֲדָמָהוֹת
מִיָּלָקָה	(from	מִיָּלִיק	<i>nurse</i> ,	pl.	מִיָּלָקוֹת
טָבַעַת	(from	טָבַע	<i>ring</i> ,	pl.	טָבַעוֹת
נִגְעָה	(from	נָגַע	<i>touching</i> ,	pl.	נִגְעוֹת
יוֹנָקָה	(from	יָוַק	<i>sucker</i> ,	pl.	יוֹנָקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלָה	<i>skull</i> ,	גִּלְגָּלוֹת	מוֹאבִּית	<i>Moabites</i> ,	מוֹאבִּיּוֹת
כְּתוֹנֶת	<i>tunic</i> ,	כְּתוֹנוֹת	מִצְרִיּוֹת	<i>Egyptian woman</i> ,	מִצְרִיּוֹת
שֶׁבֶלֶת	<i>ear of corn</i> ,	שֶׁבֶלֶתִים	מַלְכוּת	<i>kingdom</i> ,	מַלְכוּתִים

3. Before the dual ending ה, becomes ת; and nouns in ת follow the rule of other Segholates, § 44. II. 3.

יָרֵךְ	<i>thigh</i> ,	du.	יָרֵכִים	דֶּלֶת	<i>folding-door</i> ,	du.	דֶּלֶתִים
שֵׁפָה	<i>lip</i> ,	du.	שֵׁפָתִים	עֲצָלָה	<i>sloth</i> ,	du.	עֲצָלוֹתִים
שָׁנָה	<i>year</i> ,	du.	שָׁנָתִים	נְחֹשֶׁת	<i>brass</i> ,	du.	נְחֹשֶׁתִים

VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מָלָךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. II. <i>to cast</i>
חָדָשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig</i>
לָכַד	v. K. <i>to capture</i>		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine הַ becomes ה־; the dual ים and the plural ים become יִ .

גֶּזֶה	<i>garden</i> , const.	גִּזְתָּ	חֻקִּים	<i>statutes</i> , const.	חֻקֵּי
מַלְכָּה	<i>queen</i> , const.	מַלְכָּת	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֵגְלָה	<i>calf</i> , const.	עֵגְלָת	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלָת	אָזְנוֹת	<i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דֵּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכַב	<i>star</i> ,	כּוֹכֵב	חֵצֵר	<i>court</i> ,	חֵצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial י commonly quiesces in Hholem and י in Tsere; final י־ becomes יִ .

מָוֶת	<i>death</i> ,	const. מוֹת	גֵּיא	<i>valley</i> ,	const. גֵּיא
תּוֹךְ	<i>midst</i> ,	const. תּוֹךְ	בֵּית	<i>house</i> ,	const. בֵּית
קְשׁוּוֹת	<i>cups</i> ,	const. קְשׁוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
but עוֹן	<i>iniquity</i> ,	const. עוֹן	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה, becomes ה; other vowels remain unchanged.

שֶׁה	sheep,	const.	שֶׁה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֶה	shepherd,	const.	רֹעֶה	צֶבֶא	host,	const.	צֶבֶא
מִקְנֶה	cattle,	const.	מִקְנֶה	יִרָא	fearing,	const.	יִרָא
מַעֲשֵׂה	work,	const.	מַעֲשֵׂה	פְּרִי	fruit,	const.	פְּרִי

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.	absol.		const.
אֲדוֹן	master,	אֲדוֹן	בְּרָכָה	blessing,	בְּרָכָה
זִכְרוֹן	memorial,	זִכְרוֹן	נִקְמָה	vengeance,	נִקְמָה
דְּבָר	word,	דְּבָר	שִׁפְתִּים	lips,	שִׁפְתִּי
עָנָן	cloud,	עָנָן	מְלָכִים	kings,	מְלָכִי
קָנָה	reed,	קָנָה	הִרְפּוֹת	reproaches,	הִרְפּוֹת
מַלְיָן	interpreter,	מַלְיָן	גִּרְנוֹת	threshing floors,	גִּרְנוֹת
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (דָּת) dust
הֵן	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהוֹר	v. K. to be clean, pure	פֶּרֶפֶר	n. Pharpar
כָּנָה	n. f. wing	קוֹל	n. m. (דָּת) voice, sound
כְּרוּב	n. m. cherub	קָטָן, קְטַן	adj. (קִטְוָה) little,
מָכַר	v. K. to sell		small
נָהָר	n. m. (יָם . and דָּת) river		

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שָׁמַיְמָה *heaven ward*.

2. Paragogic י , ו , or ה , are in poetic or archæic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּנָי , חֵיָהּ Gen. i. 24 for חַיָּה , יְשׁוּעָהּהָ Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֶם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>	
דָּבָר	<i>word,</i>	const. דָּבָר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שְׁפָתַיִם	<i>lips,</i>	const. שְׁפָתַי	שְׁפָתֵיכֶם	<i>your lips</i>
שְׁפָתוֹת	<i>lips,</i>	const. שְׁפָתוֹת	שְׁפָתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָה	בְּרָכָתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכֹתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only הֿ is changed to הַ.

מַלְכָּה	<i>queen,</i>	const. מַלְכָּה	suf. מַלְכָּתִי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכֹּתִי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָה	suf. בְּרָכָתִי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכֹתִי	<i>my blessings</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>	
לֵב	heart, לְבָבִים	לֵבִי * my heart,	לְבָבִי my hearts
דָּבָר	word, דְּבָרִים	דְּבָרִי my word,	דְּבָרַי my words
שֹׁפֵט	judge, שֹׁפְטִים	שֹׁפְטִי my judge,	שֹׁפְטָי my judges
מֶלֶךְ	king, מְלָכִים		מְלָכִי my kings.

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>	<i>suf.</i>
יָדִים	hands, יָדִי my hands,	אָזְנִים ears, אָזְנִי my ears
רַגְלִים	feet, רַגְלֵי my feet,	שִׁפְתַּי lips, שִׁפְתֵּי my lips.

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>	
מֶלֶךְ	king	מְלָכִי my king, מְלָכְךָ your king
סֹחֵר	covert	סֹחְרִי my covert, סֹחְרְךָ your coveri
עֲצָם	strength	עֲצָמִי my strength, עֲצָמְךָ your strength
פֶּעַל	work	פֶּעְלִי my work, פֶּעְלְךָ your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי my observ., מִשְׁמֶרְתְּךָ your observ.
כְּתָנִת	tunic	כְּתָנִתִּי my tunic, כְּתָנִתְךָ your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>	
גֶּן	garden	גִּנִּי	my garden, גִּנְךָ your garden
לֵב	heart	לְבָבִי	my heart, לְבָבְךָ your heart
אֵוָן	wheel	אֵוָנִי	my wheel, אֵוָנְךָ your wheel
חֹק	statute	חֹקִי	my statute, but חֹקְךָ your statute

3. Final ה, is dropped.

רֹעֶה <i>shepherd</i>	suf. רֹעִי <i>my shepherd</i> ,	רֹעֶה <i>thy shephera</i>
מִקְנֶה <i>cattle</i>	suf. מִקְנִי <i>my cattle</i> ,	מִקְנֶה <i>thy cattle</i>
מִטָּה <i>rod</i>	suf. מִטִּי <i>my rod</i> ,	מִטָּה <i>thy rod</i>

VOCABULARY 15.

אַבַּד v. P. <i>to destroy</i>	נָפַל v. K. <i>to fall, fail</i>
אֶחָד adj. <i>one</i>	נָפֶשׁ n. m. f. (וֹת) <i>soul, life</i>
אַחֵר prep. <i>after</i>	נָחַץ v. P. <i>to demolish</i>
אֵשׁ n. m. f. <i>fire</i>	עָבַד v. K. <i>to serve</i>
אַשְׁרָה n. f. (וֹת, and ים) <i>pillar</i>	שָׂרַף v. K. <i>to burn</i>
דָּבָר n. m. <i>word</i>	שָׁבַר v. P. <i>to break in pieces</i>
זָרַע n. m. <i>seed</i>	שָׁם adv. <i>there</i>
לֵבָב n. m. (וֹת) <i>heart</i>	שֵׁם n. m. (וֹת) <i>name</i>
מִצָּבָה n. f. <i>statue</i>	

§ 50. *Irregular Nouns.*

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ <i>man</i>	plur. אִנְשִׁים rarely איִשִּׁים
אִשָּׁה <i>woman</i> , const. אִשָּׁת	plur. נָשִׁים
אִמָּה <i>maid-servant</i>	plur. אִמָּהוֹת
בֵּית <i>house</i>	plur. בָּתִּים
בֶּן <i>son</i>	plur. בָּנִים
בַּת <i>daughter</i> , suf. בָּתִּי	plur. בָּנוֹת
יוֹם <i>day</i>	plur. יָמִים rarely יָמֹת
עִיר <i>city</i>	plur. עָרִים once עִירִים
רֹאשׁ <i>head</i>	plur. רִאשִׁים

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י in the construct and before suffixes e. g. const. אָבִי, suf. אָבִי, אָבִיהָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb **עָשָׂה** *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in **לָבַד**, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesht-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesht-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is **א**, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the **Pe Aleph** (**אָפּ**) mode of inflection.

VOCABULARY 16.

אַהֲבָה or אָהֵב ṛ. K. (fut. a) to love	הִפֵּךְ v. K. to turn, N. to be turned
אִישׁ * n. m. a man, each	חֹזֶק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֲבָד n. m. servant
אִמֵּן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בָּנִים) son	עֶצֶם n. f. (יָם. and יָה) bone
	קָלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אֲנָשִׁים is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נָמַרְל n. m. <i>benefit</i>
נָצַל v. K. <i>to redeem</i> , P. <i>to defile</i>	נָרַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אָדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חָלֵשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	נָגַשׁ v. P. H. <i>to weary, cause</i> <i>to toil</i>
זָיָה n. m. <i>olive-tree, olive</i>	

מַמְלָכָה n. f. *kingdom*
 מְזִיד v. N: *to be withheld*
 עִוֵּר adj. *blind*
 עֵינַי n. f. *eye*
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used
 specially of the eyes
 פָּתַח v. N. *to be opened*
 שָׁלַח v. K. *to send*
 שָׁמָּה adv. *thither*.

§ 56. *Pe Nun (פֿ) Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghash-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה.

נָתַן assimilates its last as well as its first radical.

נָקַח has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֹת n. f. *sister*
 דְּבֶשׂ n. m. *honey*
 חַיִּים n. m. pl. *life*
 חֲצִי n. m. (חֲצִי) *half*
 לָמָּה, לְמָּה *for what? why?*
 מִוֶּסֶר n. m. *instruction*

מָוֶת n. m. *death*
 נָגַד v. H. *to tell*, Ho. *to be told*
 נֶגַשׁ v. K. N. *to approach*
 קֶטְרֶת n. f. *incense*
 רַחֲמִים n. m. pl. *mercies, com-*
passions.

§ 57. *Ayin Doubled (ע"ע) Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סָב for סָבֵב, סָב for סָבֵב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבֵב, סָב; הָסָבֵב, הָסָב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahl to Kamets, and Kamets-Hhatuph to Shurek, thus: יָסָבֵב becomes יָסָב or יָסָב, and יָמָר יָמָר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָסָבֵב, יָסָב; הָסָבֵב, הָסָב (comp. קָטַל, קָטַלְתָּ); in the Hiphil, הָסָבֵב, הָסָב (comp. יָקַטַל, יָקַטַלְתָּ).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesch-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *ל*, *לָבִי*, *לָבִיָּה*.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ô* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *הִסְבִּיחַ*, *הִסְבִּיחָהּ*; *יִסְבֵּב*, *יִסְבֵּבָהּ*.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, *תִּסְבְּבָהּ*, *יִסְבֵּב*.

5. The Piel, Pual, and Hithpaël sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *הִתְקַלְקַל*, *סִכְסַּף*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *הִתְקַלֵּל*, *סִכְיֵב*.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, *יִסְבֵּב*, *וְיִסְבֵּב*.

VOCABULARY 20.

<i>אִם</i> conj. <i>if</i>	<i>בָּעַל</i> n. m. <i>Baal, lord</i>
<i>אָרַר</i> v. K. <i>to curse</i> <i>be cursed</i>	<i>גָּלַל</i> v. K. <i>to roll</i>
	<i>דָּבַק</i> v. H. <i>to crush, pulverize</i>

חָלַל v. H. *to begin*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *a Jew*
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*
 פֶּה n. m. (const. פִּי) *mouth*
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבְּשׁ, the Pattalh of the second syllable being sometimes changed to Tsere to correspond with it, יִשָּׁב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִצָּח, יִצֹּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיבוּ; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיגוּ.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Daghesh inserted in the second radical, הִצִּיג, הִצִּיגוּ.

7. In the Hithpael the first radical is commonly Yodh but a few verbs have Vav.

הִלָּךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i> <i>let know</i>
אַחָב n. m. <i>Ahab</i>	
אֵינָה adv. <i>where?</i>	יָרָשׁ v. H. <i>to drive out</i>
הִלָּךְ v. H. <i>to cause to go,</i> <i>lead</i>	כִּסֵּא n. m. (וֹת) <i>throne</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִדְבָּר n. m. <i>wilderness</i>
	מִשְׁפָּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav* (וֹ) *and Ayin Yodh* (יֹ) *Verbs,*
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמָם, where \bar{a} is in partial compensation for the contraction, מָה for מָה. Active participle קָם for קָמָם, מָה for מָה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הָקִים for הִקְוִים, יָקִים for יִקְוִים, הִקְוִם for הִקְוִם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel u or i , קָם, קָיִם; יָקִים, יָקִיִּים, the prefix usually taking the simplest of the long vowels, \bar{a} ; u combined with a preceding or accompanying a forms \bar{o} , Kal abs. infin. קָם = $k\bar{a}um$, Niphal יָקִים for יָקִיִּים.

3. In the first and second persons of the Niphal and Hiphil preterites, \bar{o} (וֹ) is inserted before the affixed terminations, and sometimes \acute{e} (יֹ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *i* receives the accent, the preceding *i* is for euphony changed to *ı*.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, רָשָׁב, רָשָׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְרָשָׁב, וְרָשָׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *ı*, e. g. עָזַר, or as *ı*, e. g. קָזַם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קִזְּמִים, Pu. קִזְּמִים, Hith. הִתְקִזְּמִים.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְכַל, Pu. כָּלְכַל.

VOCABULARY 22.

אֲדָמָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵין adv. <i>where?</i> only after	קָבַר v. K. <i>to bury</i> ; N. <i>to be</i>
מֵן, מֵאֵין <i>whence?</i>	<i>buried</i>
אָנָּה adv. <i>whither?</i>	קִדְמָה n. f. <i>former state</i>
בֹּא v. K. (fut. יָבֹא) <i>to come</i> ;	קָם v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הִלָּךְ Hith. <i>to go for one's</i>	שׁוּב v. K. <i>to return</i> ; H. <i>to</i>
<i>self, go about</i>	<i>cause to return, bring</i>
לִין v. K. <i>to lodge</i>	<i>back</i>
מוֹת v. K. <i>to die</i> ; H. <i>to put</i>	שִׁפְחָה n. f. <i>handmaid</i>
<i>to death</i>	

§ 60. *Lamedh Aleph* (לָא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its *cān*

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where *א* as a guttural requires *א*, *יִמְצֵא* for *יִמְצֵא*.

3. Before syllabic affixes *א* quiesces in Kamets in the Kal preterite *מִצֵּא*, except in those words which have Tsere as their proper vowel, *יִרְאֶה*. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אִר n. <i>Ur</i>	מִצֵּא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
יָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹת) <i>heart</i>	רְהֻטִים n. m. pl. <i>troughs</i>
מָלָא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שְׁמוּעָל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לֵה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle *נִלְוִי*; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in לִּי.

The absolute infinitives in הִי or לִּי.

The construct infinitives have the feminine ending וִי.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְרִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִיִּי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הָ, עָשָׂה, which is commonly softened by an appended הָ, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלָהּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתִּי.

6. The final vowel הָ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגָּל, יִגְלֶה from יִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגְלֶה or יִגְלֶה from יִגְלֶה; Hiphil, יִגְלֶה, יִגְלֶה from יִגְלֶה.

7. The final vowel הָ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גָּלָה, הִגַּל for הִגְלֶה, הִתְהַגַּל for הִתְהַגְּלֶה.

הָיָה to be, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

הָיָה to live, fut. יִחְיֶה, apoc. יְחִי.

VOCABULARY 24.

אֲמֵן adv. <i>truly, indeed</i>	בָּנָה v. K. <i>to build</i>
כַּיִּי how much more, or after a negative how much less	הָיָה v. K. <i>to be</i>
	יָרַד v. K. <i>to go down, descend</i>

יְרוּשָׁלַם ¹ n. <i>Jerusalem</i>	עָשָׂה v. K. <i>to make, do, N. to be done</i>
כְּאֶשֶׁר <i>as</i>	
כּוּל v. P. (כָּלַל) <i>to contain</i>	
כָּלָה v. P. <i>to complete, finish</i>	צָוָה v. P. <i>to command</i>
מִטָּה n. f. <i>bed</i>	רָאָה v. K. <i>to see, N. to be seen</i>
עָלָה v. K. <i>to go up, H. to bring up, offer</i>	<i>to appear</i>
עֹלָה n. f. <i>burnt-offering</i>	שְׁלֹמֹה n. m. <i>Solomon</i>
	שֵׁנִית adv. <i>a second time</i>

¹ Pointed as though it were written יְרוּשָׁלַם.

§ 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עָו and לָה, the ו is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

§ 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָה verb may appear with a פָּא form, or an עָו verb with an עָע form, or *vice versâ*.

2. A few verbs of different classes adopt the peculiar עָע or עָו modes of forming the Piel, Pual, and Hithpaël, inserting the vowel *ō* instead of the usual reduplication

שָׁלַשׁ and שְׁלֹשׁ, Piels of יִתְגַּעֲשֵׁי and יִתְגַּעֲשֵׁי from גָּעַשׁ, or doubling the third radical in place of the second, e. g. קָצֵנוּ, אָמַלְלָה, נָאֵנוּ (= נָאֵנוּ) from נָאָה (= נָאָה), הִשְׁתַּחֲוֶה (fut. וְהִשְׁתַּחֲוֶה, with Vav Conv. וְהִשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרָמַר, סִתְרָסְרוּ.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְזַלְתִּי, Niphal of Hithpael נִסְתַּרְתִּי, נִכְפַּרְתִּי, נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

חֹדֶשׁ n. m. *month*

נֹחַ n. m. *Noah*

עֶשְׂרִי n. m. *decade, ten*

פַּרְעֹה n. m. *Pharaoh*

שָׁנָה n. f. (יָם.) *year*

שֶׁקֶל n. m. *shekel*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ, בֵּינֵינוּ, and בֵּינוֹתֵינוּ.

3. The preposition אֶת *with*, commonly becomes אֶת־ before suffixes, e. g. אֶת־יָדַי, אֶת־כֶּם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵת־, or before grave suffixes, אֵת, e. g. אֵת־יָדַי, אֵת־כֶּם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, *כָּל־נְתִיבוֹתֶיהָ שְׁלוֹם* *all her paths (are) peace*, *טוֹב הָעֵץ* *the tree (was) good*.

2. Or the verb *הָיָה* *to be*, or the pronoun *הוּא* of the third person, may be used as a copula, *הָאָרֶץ הַזֹּאת הָיְתָה* *the earth was desolate*, *הַנָּהָר הָרְבִיעִי הוּא פָּתַח* *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, *הַזָּהָב* *gold*, *הַחֵכְמָה* *wisdom*. So in comparisons, *כְּכֶן* as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* *הַצִּיעָה* *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, *הַיּוֹם* *to-day*, *הַשָּׁנָה* *this year*; or the sign of the vocative, *הַמֶּלֶךְ* *O king*!

§ 69. *Nouns definite without the Article*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם a wise son*, *הָאָרֶץ הַטּוֹבָה the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *אֵלֶּה הַדְּבָרִים these things*, *אֵלֶּה הַדְּבָרִים these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה *this good land*.

§ 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, טוֹבָה הַכְּמָה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֲנִיִּל מִמֶּךָ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפֹתָ בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

§ 73. Numerals.

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, עֶשְׂרִים וְשִׁבְעַ שָׁנִים *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun. *הָאַרְבָּעִים* *the forty*, *אַרְבָּעִים הַיּוֹם* *the forty days*.

§ 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, *הַבָּקָר הַנְּחֹשֶׁת* *the oxen the brass*, i. e. *the brazen oxen*; *שְׁלֹשׁ סָאִים קָמַח* *three measures (consisting of) meal*.

§ 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, *הַרִי בְּגִלְבֹּעַ* *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, *מָקוֹם אֲשֶׁר* *the place where*, etc., particularly when the relative is itself omitted, *בְּיַד־תְּשָׁלַח* *by the hand of (him whom) thou wilt send*; and even before the copulative, *וְהָכְמָה וְהַדָּעָה* *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, *הַגָּדוֹל מְעֹשֶׂה יְהוָה* *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *גִּבּוּרֵי הַחַיִל* *the mighty men of valor*, *אֱלִילֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

§ 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed, etc.*

e. Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom*.

f. Optative, *לֹא-מָתָנוּ O that we had died*.

- g. Subjunctive, *לִמְנוּ יִרְאֻתָּם* in order that ye might fear.
2. The present, regarded as a continuation of the past, *צָמָאִי* *I am thirsty*, prop. *I have been* and still am *thirsty*.
3. General truths, embodying the experience of the past, *אֹרֶן יָדַע* *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *בָּבֶלֶה נָפְלָה* *has fallen*.

§ 78. The Future.

The future tense is used in speaking of,

1. The future, whether it be,
 - a. Absolute, *אֶעֱשֶׂה* *I will make*.
 - b. Relative to a past, *Elisha was fallen sick of his sickness, whereof רָמִיתָ he was to die*.
 - c. Conditional, *but (if it were my case) אֶרְדֵּשׁ* *I would seek unto God*.
 - d. Optative, expressing desire, determination, permission, or command, so *יִאָּבְדוּ* *may all thine enemies perish*; *all that thou commandest us, נַעֲשֶׂה* *we will do*; *of the fruit נֹאכֵל* *we may eat*; *mine ordinances תִּשְׁמְרוּ* *ye shall keep*.
 - e. Subjunctive, *לְמַעַן תְּבָרְכֶנּוּ* *in order that my soul may bless thee*.
2. The present, when it is conceived of as extending into the future, *וְהָבִי* *weepest thou?* lit. *why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness תְּרוּמָם* *exalteth a nation*, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job יַעֲשֶׂה* *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* **זָשָׁר** *sings Moses*.

6. The future is idiomatically used with **טָרָם** and **בְּטָרָם** *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing **אַל** *not* to the apocopated future, **אַל-תִּזְעַר** *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) **אַהֲבָה** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **נִזְרָא** *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לוֹט *was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, *הוֹאֵל הָלַךְ he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle *אֵת*.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive *אֵת*.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים *was full of men*, יצאו את־העיר *they went out (of) the city*.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, הֵלַה אֶת־רַגְלָיו *he was diseased in his feet*.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וַיִּהְיוּ אֹתוֹ אֲבָן *and they overwhelmed him with stones*, וַיִּיצֶר אֶת־הָאָדָם עֹפָר *and he formed the man of dust*.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בָּחַרְתִּיהָ *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵל the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or הוּא is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* יהיה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וישא אברהם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אַלֶּפֶּה Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָו Vāv	ו	6
7	ז	Z	זָיִין Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עָיִן Áyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

1.		2.
Gutturals, א ה ח ע	Weak,	{ א ה ו י Vowel-Letters
Palatals, ג י כ ק		{ א ה ח ע Gutturals.
Linguals, ד ט ל נ ת	Medium,	{ ל מ נ ר Liquids.
Dentals, ז ס צ ש		{ ז ס צ ש Sibilants.
Labials, ב מ פ	Strong,	{ פ ב } Aspirates and
shares the peculiarities of the Gutturals.		{ ק כ ג } Mutes.
		{ ט ת ד }

3.

Serviles איתן משה וכלב. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets ā ֿ	Páttahh	ǎ ֿ	Hhī'rik ֿ	ī or ĭ
Tsē're ē ֿ	Séghōl	ě ֿ	Shū'rek ֿ	} ū or ŭ
Hhō'lem ō ֿ	Kā'mets-Hhātūph	ǒ ֿ	Kib butz ֿ	

Pronounce ā as in *father*, ǎ as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ŭ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas	{ Hhātēph-Pattahh ֿ; thus עֲמֹד ^a mōdh.
	{ Hhātēph-Seghol ֿ; thus עֲמֹר ^e mōr.
	{ Hhātēph-Kamets ֿ; thus עֲמִי ^o nī.

§ 8. Pattahh-furtive ֿ with ע, ה or ו at the end of words.

§ 12. Daghes-lene in ב ג ד כ פ ת removes aspiration.

§ 13. Daghes-forte doubles; not found in א ה ח ע rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methegh ֿ second syllable before the accent.

III. THE ACCENTS, § 46.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|------------|------------------|------------|
| 1. Sillak | (₁) | סִלָּק |
| 2. Athnahh | (₂) | אַתְנַחַּה |

CLASS II. *Kings.*

- | | | |
|------------------|------------------|------------------|
| 3. S'gholta | (³) | סִגְלוֹתָ postp. |
| 4. Zakēph Kātōn | (⁴) | זָכָה קָטוֹן |
| 5. Zakēph Gadhōl | (⁵) | זָכָה גָּדוֹל |
| 6. Tiphhhā | (₆) | טִפְחָה |

CLASS III. *Dukes.*

- | | | |
|----------------|-------------------|------------------|
| 7. R'bhIr | (⁷) | רְבִיר |
| 8. Shalshemoth | (⁸) | שְׁלִשְׁמוֹת |
| 9. Zarkā | (⁹) | זָרְקָה postp. |
| 10. Pashta | (¹⁰) | פָּשְׁטָה postp. |
| 11. Y'thībhh | (₁₁) | יְתִיב prep. |
| 12. T'bhIr | (₁₂) | תְּבִיר |

CLASS IV. *Counts.*

- | | | |
|----------------------|-------------------|----------------------------|
| 13. Pazēr | (¹³) | פָּזֵר |
| 14. Karnē Phārā | (¹⁴) | כַּרְנֵי פָרָה |
| 15. T'lishā Gh'dhola | (¹⁵) | תְּלִישָׁה גְּדוֹלָה prep. |
| 16. Geresh | (¹⁶) | גֵּרֶשׁ |
| 17. G'rāshayin. | (¹⁷) | גֵּרָשִׁים |
| 18. P'sik | (₁₈) | פְּסִיק |

CONJUNCTIVES. *Servants.*

- | | | |
|---------------------|-------------------|----------------------------|
| 19. Merka | (₁₉) | מֶרְכָּה |
| 20. Mūnāhh | (₂₀) | מוֹנַח |
| 21. Merka Kh'phā'a | (₂₁) | מֶרְכָּה כְּפֹהָה |
| 22. Mahpakh | (₂₂) | מַחְפָּה |
| 23. Dargā | (₂₃) | דָּרְגָה |
| 24. Kadhīmā | (₂₄) | כַּדְמָה |
| 25. Yerahh ben Yomō | (₂₅) | יֶרַח בֶּן-יוֹמוֹ |
| 26. T'lishā K'tannā | (₂₆) | תְּלִישָׁה קְטַנָּה postp. |

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,	וְ	וּ	וֹ	וִ
Before vowelless Consonants,	בְּ	בֻ	בֹ	בִ*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† בְּ	בֻ	בֹ	בִ
With the contracted article,	<i>the vowel of the article.</i>			

* Also before the labials בּ, בֶּ, and בֵּ, but וִ before vowelless Yodh.

† With the interrogative בַּמָּה, בְּמָה, לַמָּה or לְמָה.

THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מֶה.

Before strong consonants,	מִ	מִי	מִה	מִמָּה*
Before vowelless consonants and strong gutturals,	{	מִ	מִי	מִמָּה
Before weak gutturals,		מִי	מִי	מִמָּה
Before gutturals with Kamets,	מִי	מִי	מִי	מִמָּה

* But with a disjunctive accent commonly מִמָּה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	מִי	מִי, מִי, מִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִיךָ	מִיךָ, מִיךָ
2 f.	בְּךָ	לְךָ	—	מִיךָ
3 m.	בּוֹ	לוֹ	מִי	מִי, מִי, מִי
3 f.	בָּהּ	לָהּ	מִי	מִי

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִנוּ	מִנוּ
2 m.	בָּכֶם	לָכֶם	מִכֶּם, מִכֶּם	מִכֶּם
2 f.	בָּכֶן	לָכֶן	—	מִכֶּן
3 m.	בָּהֶם, בָּהֶם	לָהֶם, לָהֶם	מִהֶם, מִהֶם	מִהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִהֶן

V. PERSONAL PRONOUNS, § 29.

		SINGULAR.			PLURAL.
1	I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, אַנְהוּ, אַנְהוּ	
2.	Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם	
	Thou <i>f.</i>	אַתָּה, אַתָּה	Ye <i>f.</i>	אַתֶּן, אַתֶּן	
3.	He	הוא	They <i>m.</i>	הֵם, הֵמָּה	
	She	היא, הִיא § 23. 3.	They <i>f.</i>	הֵן, הֵנָּה	

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	כִּי, כִּי	כִּי	כִּי	כִּי (כִּי)	כִּי	כִּי
<i>pl.</i>	כִּי	כִּי	כִּי	כִּי (כִּי)	כִּי	כִּי
2 <i>m.</i>	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)
<i>pl.</i>	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם
2 <i>f.</i>	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)
<i>pl.</i>	כֶּן	כֶּן	כֶּן	כֶּן	כֶּן	כֶּן
3 <i>m.</i>	הוא	הוא, הוּא	הוא, הוּא	הוא (הוּא)	הוא (הוּא)	הוא (הוּא)
<i>pl.</i>	ם (מִו)	ם, ם	ם, ם	ם (יִמִּו)	ם (יִמִּו)	ם (יִמִּו)
3 <i>f.</i>	הָ	הָ	הָ	הָ	הָ	הָ
<i>pl.</i>	ן (נָה)	ן, ן	ן, ן	ן (יָהּ)	ן (יָהּ)	ן (יָהּ)

DEMONSTRATIVE.

Masc.	Fem.	Common.
SING. זֶה (זֶה) <i>this</i> .	זֹה (זֹה) <i>this</i> .	PLUR. אֵלֶּה, אֵלֶּה <i>these</i> .

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever*. מַה *what?* or *whatever*.

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act.	Kal	קָטַל <i>to kill</i> .
2. " pass.	Niphal	נִקְטַל <i>to be killed</i> .
3. Intensive act.	Piël	קָטַל <i>to kill many or to massacre</i>
4. " pass.	Pual	קָטַל <i>to be massacred</i> .
5. Causative act.	Hiphil	הִקְטִיל <i>to cause to kill</i> .
6. " pass.	Hophal	הִקְטַל <i>to be caused to kill</i> .
7 Reflexive	Hithpaël	הִתְקַטַּל <i>to kill one's self</i> .

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֵל	הִקְטֵל	קָטֵל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטֵל		מִקְטֵל

PERFECT VERBS, §§ 33-38.

HIPHAL.	HCPHAL.	HTHAPHAL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַל	שָׁכַח
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְלָהּ	שָׁכְחָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטַדְתָּ	שָׁכַחְתָּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטַדְתִּי	שָׁכַחְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטְדוּ	שָׁכְחוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלְתֶּם	קָטְדֶם	(שָׁכַחְתֶּם)
הִקְטִילְתָּן	הִקְטִילְתָּן	הִתְקַטְּלְתָּן	קָטְדֶן	(שָׁכַחְתָּן)
הִקְטִילֻהוּ	הִקְטִילֻהוּ	הִתְקַטְּלֻהוּ	קָטְדוּהוּ	שָׁכְחוּהוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטְּל)	קָטְדוּ	שָׁכְחוּ
הִקְטִיל	הִקְטִיל	הִתְקַטְּל	קָטַד	שָׁכַח
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִיד	יִשָּׁכַח
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשָּׁכַח
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשָּׁכַח
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטִידִי	תִּשָּׁכַחֲלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִיד	אִשָּׁכַח
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטִידוּ	יִשָּׁכְחוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטִידְנָהּ	תִּשָּׁכְחֶנָּהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּקְטִידוּ	תִּשָּׁכְחוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטִידְנָהּ	תִּשָּׁכְחֶנָּהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִיד	נִשָּׁכַח
הִקְטִיל		הִתְקַטְּל	קָטַד	
הִקְטִילִי		הִתְקַטְּלִי	קָטַדִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטְדוּ	
הִקְטִילְנָהּ		הִתְקַטְּלְנָהּ	קָטְדֶנָּהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

VII. PARADIGM OF THE PERFECT

SINGULAR.

1 com.

2 masc.

2 fem.

3 masc.

3 fem.

KAL PRETERITE.

SING. 3 masc.

קָטַלְנִי

קָטַלְתָּ

קָטַלְתָּ

קָטַלְתָּהּ

קָטַלְתָּ

3 fem.

קָטַלְתָּנִי

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

2 masc.

קָטַלְתָּנִי

קָטַלְתָּנִי

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

2 fem.

קָטַלְתָּנִי

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

1 com.

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

PLUR. 3 com.

קָטַלְתָּנִי

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

2 masc.

קָטַלְתָּנִי

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

1 com.

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

קָטַלְתָּהּ

INFINITIVE.

קָטַלְנִי

קָטַלְתָּ

קָטַלְתָּ

קָטַלְתָּהּ

קָטַלְתָּהּ

FUTURE.

SING. 3 masc.

יִקְטַלְנִי

יִקְטַלְתָּ

יִקְטַלְתָּ

יִקְטַלְתָּהּ

יִקְטַלְתָּ

PLUR. 3 masc.

יִקְטַלְתָּנִי

יִקְטַלְתָּהּ

יִקְטַלְתָּהּ

יִקְטַלְתָּהּ

יִקְטַלְתָּהּ

IMPERATIVE.

SING. 2 masc.

קָטַלְנִי

קָטַלְתָּ

קָטַלְתָּ

קָטַלְתָּהּ

קָטַלְתָּהּ

PIEL PRETERITE.

SING. 3 masc.

קָטַלְנִי

קָטַלְתָּ

קָטַלְתָּ

קָטַלְתָּהּ

קָטַלְתָּהּ

HIPHIL PRETERITE.

SING. 3 masc.

הִקְטַלְנִי

הִקְטַלְתָּ

הִקְטַלְתָּ

הִקְטַלְתָּהּ

הִקְטַלְתָּהּ

VERBS WITH SUFFIXES, § 42.

P I U R A L.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלחנו	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלחנו	—	—	קטלחם	קטלחן
קטלחני	—	—	קטלחם	קטלחן
—	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלחנו	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלחנו	—	—	קטלחם	קטלחן
—	קטלחנוכם	קטלחנוכן	קטלחנום	קטלחנון
קטלנו	קטלכם	קטלכן	קטלם	קטלן
יִקְטֹלוּ	יִקְטֹלוּכֶם	יִקְטֹלוּכֶן	יִקְטֹלוּם	יִקְטֹלוּן
יִקְטֹלוּ	יִקְטֹלוּכֶם	יִקְטֹלוּכֶן	יִקְטֹלוּם	יִקְטֹלוּן
יִקְטֹלוּ	—	—	יִקְטֹלוּם	—
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו	קטלכם	קטלכן	קטלם	קטלן
הקטלנו	הקטלכם	הקטלכן	הקטלם	הקטלן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	שׁ FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הָעִמִּיד	יָאֵל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הָעִמִּידָה	תָּאֵל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמַּדְתָּ	תָּאֵל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמַּדְתְּ	תָּאֵלְי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמַּדְתִּי	אֵל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמִּידוּ	יָאֵלֻּהוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמַּדְתֶּם	תָּאֵלְלֶנָּה
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמַּדְתֶּן	תָּאֵלְלוּ
1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הָעִמַּדְנוּ	תָּאֵלְלֶנָּה
					נֵאֵל
INFIN. <i>Absol.</i>	עָמֹד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	
<i>Constr.</i>	עֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	KAL (<i>fut. a.</i>)
FUT. 3 m.	יִעְמֹד	יִעְמֹד	יַעְמִיד	יַעְמִיד	יִהְיֶה
3 f.	תִּעְמֹד	תִּעְמֹד	תַּעְמִיד	תַּעְמִיד	תִּהְיֶה
2 m.	תִּעְמֹד	תִּעְמֹד	תַּעְמִיד	תַּעְמִיד	תִּהְיֶה
2 f.	תִּעְמְדִי	תִּעְמְדִי	תַּעְמִידִי	תַּעְמִידִי	תִּהְיֶהְיִי
1 c.	אֶעְמֹד	אֶעְמֹד	אֶעְמִיד	אֶעְמִיד	אֶהְיֶה
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יַעְמִידוּ	יַעְמִידוּ	יִהְיֶהוּ
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה	תִּהְיֶהנָּה
2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תַּעְמִידוּ	תַּעְמִידוּ	תִּהְיֶהוּ
2 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה	תִּהְיֶהנָּה
1 c.	נִעְמֹד	נִעְמֹד	נַעְמִיד	נַעְמִיד	נִהְיֶה
IMPER. 2 m	עֹמֵד	הָעֹמֵד	הָעֹמֵד		הֵיךְ
2 f.	עֹמְדִי	הָעֹמְדִי	הָעֹמְדִי	wanting	הֵיךְיִי
Plur. 2 m	עֹמְדוּ	הָעֹמְדוּ	הָעֹמְדוּ		הֵיךְוּ
2 f.	עֹמַדְנָה	הָעֹמַדְנָה	הָעֹמַדְנָה		הֵיךְנָה
PART. <i>Act.</i>	עֹמֵד		מִעְמִיד		
<i>Pass.</i>	עֹמֵד	נִעְמֵד		מִעְמֵד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 <i>m.</i>	בָּאֵל	נִבָּאֵל	בִּאֵל	בִּאֵל	הִתְבָּאֵל
3 <i>f.</i>	בָּאֵלָה	נִבָּאֵלָה	בִּאֵלָה	בִּאֵלָה	הִתְבָּאֵלָה
2 <i>m.</i>	בָּאֵלְתָּ	נִבָּאֵלְתָּ	בִּאֵלְתָּ	בָּאֵלְתָּ	הִתְבָּאֵלְתָּ
2 <i>f.</i>	בָּאֵלְתְּ	נִבָּאֵלְתְּ	בִּאֵלְתְּ	בָּאֵלְתְּ	הִתְבָּאֵלְתְּ
1 <i>c.</i>	בָּאֵלְתִּי	נִבָּאֵלְתִּי	בִּאֵלְתִּי	בָּאֵלְתִּי	הִתְבָּאֵלְתִּי
Plur. 3 <i>c.</i>	בָּאֵלוּ	נִבָּאֵלוּ	בִּאֵלוּ	בָּאֵלוּ	הִתְבָּאֵלוּ
2 <i>m.</i>	בָּאֵלְתֶּם	נִבָּאֵלְתֶּם	בִּאֵלְתֶּם	בָּאֵלְתֶּם	הִתְבָּאֵלְתֶּם
2 <i>f.</i>	בָּאֵלְתֶּן	נִבָּאֵלְתֶּן	בִּאֵלְתֶּן	בָּאֵלְתֶּן	הִתְבָּאֵלְתֶּן
1 <i>c.</i>	בָּאֵלְנִי	נִבָּאֵלְנִי	בִּאֵלְנִי	בָּאֵלְנִי	הִתְבָּאֵלְנִי
INFIN. <i>Absol.</i>	בֹּאֵל	הִבָּאֵל	בִּאֵל		
<i>Constr.</i>	בֹּאֵל	הִבָּאֵל	בִּאֵל		הִתְבָּאֵל
FUT. 3 <i>m.</i>	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִתְבָּאֵל
3 <i>f.</i>	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
2 <i>m.</i>	תִּבָּאֵלְךָ	תִּבָּאֵלְךָ	תִּבָּאֵלְךָ	תִּבָּאֵלְךָ	תִּתְבָּאֵלְךָ
2 <i>f.</i>	תִּבָּאֵלְיָ	תִּבָּאֵלְיָ	תִּבָּאֵלְיָ	תִּבָּאֵלְיָ	תִּתְבָּאֵלְיָ
1 <i>c.</i>	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶתְבָּאֵל
Plur. 3 <i>m.</i>	יִבָּאֵלוּ	יִבָּאֵלוּ	יִבָּאֵלוּ	יִבָּאֵלוּ	יִתְבָּאֵלוּ
3 <i>f.</i>	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּתְבָּאֵלְנָה
2 <i>m.</i>	תִּבָּאֵלְכֶם	תִּבָּאֵלְכֶם	תִּבָּאֵלְכֶם	תִּבָּאֵלְכֶם	תִּתְבָּאֵלְכֶם
2 <i>f.</i>	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּתְבָּאֵלְנָה
1 <i>c.</i>	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִתְבָּאֵל
IMPER. 2 <i>m.</i>	בֹּאֵל	הִבָּאֵל	בִּאֵל		הִתְבָּאֵל
2 <i>f.</i>	בָּאֵלִי	הִבָּאֵלִי	בָּאֵלִי	wanting	הִתְבָּאֵלִי
Plur. 2 <i>m.</i>	בָּאֵלֶיךָ	הִבָּאֵלֶיךָ	בָּאֵלֶיךָ		הִתְבָּאֵלֶיךָ
2 <i>f.</i>	בָּאֵלְנָה	הִבָּאֵלְנָה	בָּאֵלְנָה		הִתְבָּאֵלְנָה
PART. Act.	בֹּאֵל		מִבָּאֵל		מִתְבָּאֵל
Pass	בֹּאֵל	נִבָּאֵל		מִבָּאֵל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלֹחַ	—
<i>Constr.</i>	שִׁלַּח	הִשְׁלִיחַ	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלְּחִי
1 <i>c.</i>	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 <i>m.</i>	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 <i>m.</i>	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שְׁלְחִי	הִשְׁלְחִי	שִׁלְחִי	הִשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur. 2 <i>m.</i>	שְׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>f.</i>	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּחַת
<i>Pass.</i>	שְׁלֹחֵת	נִשְׁלָחַת			

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHTL.	HOPHAL.	KAL.
PRET. 3 m.	נָשׂ	נָשׂ	הִנִּישׁ	הִנִּישׁ	נָתַן
3 f.	נָשְׂתָה	נָשְׂתָה	הִנִּישָׁה	הִנִּישָׁה	נָתְנָה
2 m.	נָשַׁתָּ	נָשַׁתָּ	הִנִּישְׁתָּ	הִנִּישְׁתָּ	נָתַתָּ
2 f.	נָשַׁתְּ	נָשַׁתְּ	הִנִּישְׁתְּ	הִנִּישְׁתְּ	נָתַתְּ
1 c.	נָשַׁתִּי	נָשַׁתִּי	הִנִּישְׁתִּי	הִנִּישְׁתִּי	נָתַתִּי
Plur. 3 c.	נָשְׂתוּ	נָשְׂתוּ	הִנִּישׁוּ	הִנִּישׁוּ	נָתְנוּ
2 m.	נָשַׁתְּם	נָשַׁתְּם	הִנִּישְׁתְּם	הִנִּישְׁתְּם	נָתַתְּם
2 f.	נָשַׁתְּןָּ	נָשַׁתְּןָּ	הִנִּישְׁתְּןָּ	הִנִּישְׁתְּןָּ	נָתַתְּןָּ
1 c.	נָשַׁתֵּנוּ	נָשַׁתֵּנוּ	הִנִּישְׁתֵּנוּ	הִנִּישְׁתֵּנוּ	נָתַתֵּנוּ
INFIN. Absol.	נָשׂ	הִנִּישׁ	הִנִּישׁ	הִנִּישׁ	נָתַן
Constr.	נָשֵׁת	הִנִּישׁ	הִנִּישׁ		נָתַתְּ
FUT. 3 m.	יָנִישׁ	יָנִישׁ	יִנְיִשׁ	יָנִישׁ	יָתֵן
3 f.	תָּנִישׁ	תָּנִישׁ	תִּנְיִשׁ	תָּנִישׁ	תָּתֵן
2 m.	תָּנִישׁ	תָּנִישׁ	תִּנְיִשׁ	תָּנִישׁ	תָּתֵן
2 f.	תָּנִישִׁי	תָּנִישִׁי	תִּנְיִשִׁי	תָּנִישִׁי	תָּתִישִׁי
1 c.	אָנִישׁ	אָנִישׁ	אִנְיִשׁ	אָנִישׁ	אָתֵן
Plur. 3 m.	יָנִישׁוּ	יָנִישׁוּ	יִנְיִשׁוּ	יָנִישׁוּ	יָתְנוּ
3 f.	תָּנִישְׁנָה	תָּנִישְׁנָה	תִּנְיִשְׁנָה	תָּנִישְׁנָה	(תָּתִישְׁנָה)
2 m.	תָּנִישׁוּ	תָּנִישׁוּ	תִּנְיִשׁוּ	תָּנִישׁוּ	תָּתִישׁוּ
2 f.	תָּנִישְׁנָה	תָּנִישְׁנָה	תִּנְיִשְׁנָה	תָּנִישְׁנָה	(תָּתִישְׁנָה)
1 c.	נָשׂ	נָשׂ	נָיִשׁ	נָשׂ	נָתַן
IMPER. 2 m.	נָשׂ	הִנִּישׁ	הִנִּישׁ		נָתַן
2 f.	נָשִׁי	הִנִּישִׁי	הִנִּישִׁי	wanting	נָתְנִי
Plur. 2 m.	נָשׁוּ	הִנִּישׁוּ	הִנִּישׁוּ		נָתְנוּ
2 f.	נָשְׁנָה	הִנִּישְׁנָה	הִנִּישְׁנָה		(נָתְנָה)
PART. Act.	נֹשֵׂת		מִנִּישׁ		נֹתֵן
Pass.	נִכְוֵשׁ	נִכְוֵשׁ		נִכְוֵשׁ	נִכְוֵן

XII. PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִבֵּב
3 f.	סָבְבָה	סָבָה	נָסְבָה	סִבְבָּה
2 m.	(סָבְבָתָּה)	סָבֹותָ	נָסְבֹותָ	סִבְבָּתָּה
2 f.	(סָבְבָתָּה)	סָבֹותָ	נָסְבֹותָ	סִבְבָּתָּה
1 c.	סָבְבָתִּי	סָבֹותִי	נָסְבֹותִי	סִבְבָּתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִבְבוּ
2 m.	(סָבְבָתֶם)	סָבוּתֶם	נָסְבוּתֶם	סִבְבָּתֶם
2 f.	(סָבְבָתֶן)	סָבוּתֶן	נָסְבוּתֶן	סִבְבָּתֶן
1 c.	סָבְבָנוּ	סָבוּנוּ	נָסְבוּנוּ	סִבְבָּנוּ
INFIN. Absol.	סָבוֹב	סָב	הִסָּב	סִבֵּב
Constr.	סָבֵב	סָב	הִסָּב	סִבֵּב
FUT. 3 m.	יָסֵב	יָסֵב	יָסֵב	יִסְבֵּב
3 f.	תָּסֵב	תָּסֵב	תָּסֵב	תִּסְבֵּב
2 m.	תָּסֵב	תָּסֵב	תָּסֵב	תִּסְבֵּב
2 f.	תָּסְבִי	תָּסְבִי	תָּסְבִי	תִּסְבְּבִי
1 c.	אָסֵב	אָסֵב	אָסֵב	אִסְבֵּב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ	יִסְבְּבוּ
3 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תִּסְבְּבִינָה
2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תִּסְבְּבוּ
2 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תִּסְבְּבִינָה
1 c.	נָסֵב	נָסֵב	נָסֵב	נִסְבֵּב
IMPER. 2 m.	סָב		הִסָּב	סִבֵּב
2 f.	סָבִי		הִסָּבִי	סִבְבִּי
Plur. 2 m.	סָבוּ		הִסָּבוּ	סִבְבוּ
2 f.	סָבִינָה		הִסָּבִינָה	סִבְבִּינָה
PART. Act.	סָבֵב			מִסְבֵּב
Pass.	סָבוֹב		נָסֵב	

DOUBLED VERBS, § 57.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּוֵּיב	סִבֵּסָה
הִסָּבָה	הוּסַבָּה	הִסְתַּוֵּיבָה	סִבֵּסָּה
הִסְבִּיחַ		הִסְתַּוֵּיבַחַת	סִבֵּסְכַחַת
הִסְבִּיחַת		הִסְתַּוֵּיבַחַת	סִבֵּסְכַחַת
הִסְבִּיחִי		הִסְתַּוֵּיבַחִי	סִבֵּסְכַחִי
הִסְבִּיחוּ	הוּסַבּוּ	הִסְתַּוֵּיבּוּ	סִבֵּסְכוּ
הִסְבִּיחֻם		הִסְתַּוֵּיבֻחֻם	סִבֵּסְכֻחֻם
הִסְבִּיחָן		הִסְתַּוֵּיבֻחָן	סִבֵּסְכָּחָן
הִסְבִּיחוּהוּ		הִסְתַּוֵּיבּוּהוּ	סִבֵּסְכּוּהוּ
הִסָּב			סִבֵּסָה
הִסָּב		הִסְתַּוֵּיב	סִבֵּסָה
יָסַב	יּוּסַב	יִסְתַּוֵּיב	יִסְבֵּסָה
תָּסַב	תּוּסַב	תִּסְתַּוֵּיב	תִּסְבֵּסָה
תָּסַב	תּוּסַב	תִּסְתַּוֵּיב	תִּסְבֵּסָה
תָּסַבִּי	תּוּסַבִּי	תִּסְתַּוֵּיבִי	תִּסְבֵּסְכִי
אָסַב	אּוּסַב	אִסְתַּוֵּיב	אִסְבֵּסָה
יָסַבוּ	יּוּסַבוּ	יִסְתַּוֵּיבּוּ	יִסְבֵּסְכוּ
תָּסַבִּינָה		תִּסְתַּוֵּיבֻנָה	תִּסְבֵּסְכָּנָה
תָּסַבוּ	תּוּסַבוּ	תִּסְתַּוֵּיבּוּ	תִּסְבֵּסְכוּ
תָּסַבִּינָה		תִּסְתַּוֵּיבֻנָה	תִּסְבֵּסְכָּנָה
נָסַב	נּוּסַב	נִסְתַּוֵּיב	נִסְבֵּסָה
הִסָּב		הִסְתַּוֵּיב	סִבֵּסָה
הִסְבִּי	wanting	הִסְתַּוֵּיבִי	סִבֵּסְכִי
הִסְבִּיחוּ		הִסְתַּוֵּיבּוּ	סִבֵּסְכוּ
הִסְבִּינָה		הִסְתַּוֵּיבֻנָה	סִבֵּסְכָּנָה
מָסַב		מִסְתַּוֵּיב	מִסְבֵּסָה
	מוּסַב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קוּמִים	קוּמִים
3 f.	קָמָה	נָקָמָה	קוּמִיָּה	קוּמִיָּה
2 m.	קָמַתָּ	נָקָמַתָּ	קוּמִיָּתָּ	קוּמִיָּתָּ
2 f.	קָמַתְּ	נָקָמַתְּ	קוּמִיָּתְּ	קוּמִיָּתְּ
1 c.	קָמַתִּי	נָקָמַתִּי	קוּמִיָּתִי	קוּמִיָּתִי
Plur. 3 c.	קָמוּ	נָקָמוּ	קוּמִמוּ	קוּמִמוּ
2 m.	קָמַתֶּם	נָקָמַתֶּם	קוּמִיָּתֶם	קוּמִיָּתֶם
2 f.	קָמַתְּם	נָקָמַתְּם	קוּמִיָּתְּם	קוּמִיָּתְּם
1 c.	קָמַנִי	נָקָמַנִי	קוּמִיָּנִי	קוּמִיָּנִי
INFIN. Absol.	קוּם	הִקָּוֶה		
Constr.	קוּם	הִקָּוֶה	קוּמִים	
FUT. 3 m.	יָקוּם	יָקוּם	יָקוּמִים	יָקוּמִים
3 f.	תָּקוּם	תָּקוּם	תָּקוּמִים	תָּקוּמִים
2 m.	תָּקוּם	תָּקוּם	תָּקוּמִים	תָּקוּמִים
2 f.	תָּקוּמִי	תָּקוּמִי	תָּקוּמִי	תָּקוּמִי
1 c.	אָקוּם	אָקוּם	אָקוּמִים	אָקוּמִים
Plur. 3 m.	יָקוּבוּ	יָקוּבוּ	יָקוּמִיָּה	יָקוּמִיָּה
3 f.	תָּקוּמִיָּה	תָּקוּמִיָּה	תָּקוּמִיָּה	תָּקוּמִיָּה
2 m.	תָּקוּבוּ	תָּקוּבוּ	תָּקוּמִיָּה	תָּקוּמִיָּה
2 f.	תָּקוּמִיָּה	תָּקוּמִיָּה	תָּקוּמִיָּה	תָּקוּמִיָּה
1 c.	נָקוּם	נָקוּם	נָקוּמִים	נָקוּמִים
IMPER. 2 m.	קוּם	הִקָּוֶה	קוּמִים	
2 f.	קוּמִי	הִקָּוֶה	קוּמִי	wanting
Plur. 2 m.	קוּבוּ	הִקָּוֶה	קוּמִיָּה	
2 f.	קָמִיָּה	הִקָּוֶה	קוּמִיָּה	
PART. Act.	קָם		מְקוּם	
Pass.	קָם	נָקָם		מְקוּם

AND AYIN YODH VERBS, § 59.

HI PHIL.	HO PHAL.	HITH PAEL.	KAL.
הָלִים	הוֹלֵם	הִתְקוֹלֵם	לָב
הִלְיָה	הוֹלֵיָה	הִתְקוֹלְמָה	לָבָה
הִלְיֹת	(הוֹלֵיֹת)	הִתְקוֹלְמוּת	לָבָת
הִלְיֹת	(הוֹלֵיֹת)	הִתְקוֹלְמוּת	לָבָת
הִלְיֹתִי	(הוֹלֵיֹתִי)	הִתְקוֹלְמוּתִי	לָבָתִי
הִלְיָנוּ	הוֹלֵינוּ	הִתְקוֹלְמוּנוּ	לָבוּ
הִלְיֹתֶם	(הוֹלֵיֹתֶם)	הִתְקוֹלְמוּתֶם	לָבָתֶם
הִלְיֹתֶיךָ	(הוֹלֵיֹתֶיךָ)	הִתְקוֹלְמוּתֶיךָ	לָבָתְךָ
הִלְיֹתֵינוּ	(הוֹלֵיֹתֵינוּ)	הִתְקוֹלְמוּתֵינוּ	לָבָנוּ
הָלֵם		הִתְקוֹלֵם	לָוֵב
הָלִים			לָיֵב
הָלִים	יִלְלֵם	יִתְקוֹלֵם	יָלִיב
תָּלִים	תוֹלֵם	תִּתְקוֹלֵם	תָּלִיב
תָּלִים	תוֹלֵם	תִּתְקוֹלֵם	תָּלִיב
תָּלִימִי	תוֹלְמִי	תִּתְקוֹלְמִי	תָּלִיבִי
אָלִים	אוֹלֵם	אוֹתְקוֹלֵם	אָלִיב
יָלִימוּ	יִלְמוּ	יִתְקוֹלְמוּ	יָלִיבוּ
תָּלִימָה	(תוֹלְמָה)	תִּתְקוֹלְמָה	תָּלִיבָה
תָּלִימוּ	תוֹלְמוּ	תִּתְקוֹלְמוּ	תָּלִיבוּ
תָּלִימָה	(תוֹלְמָה)	תִּתְקוֹלְמָה	תָּלִיבָה
נָלִים	נוֹלֵם	נִתְקוֹלֵם	נָלִיב
הָלֵם		הִתְקוֹלֵם	לָיֵב
הִלְיָמִי	wanting	הִתְקוֹלְמִי	לָיִבִי
הִלְיָנוּ		הִתְקוֹלְמוּנוּ	לָיִבוּ
הִלְיָמָה		הִתְקוֹלְמָה	(לָיִבָה)
מָלִים		מִתְקוֹלֵם	מָלֵב
	מוֹלֵם		מוֹלֵב

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשִׁב	נָשַׁב
3 f.	נִשְׁבְּהָ	נִשְׁבְּהָ	הוֹשִׁיבָהּ	הוֹשִׁבָהּ	נִשְׁבְּהָ
2 m.	נִשְׁבַּתָּ	נִשְׁבַּתָּ	הוֹשִׁבְתָּ	הוֹשִׁבְתָּ	נִשְׁבַּתָּ
2 f.	נִשְׁבַּתְּ	נִשְׁבַּתְּ	הוֹשִׁבְתְּ	הוֹשִׁבְתְּ	נִשְׁבַּתְּ
1 c.	נִשְׁבַּתִּי	נִשְׁבַּתִּי	הוֹשִׁבְתִּי	הוֹשִׁבְתִּי	נִשְׁבַּתִּי
Plur. 3 c.	נִשְׁבּוּ	נִשְׁבּוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	נִשְׁבּוּ
2 m.	נִשְׁבַּתְּם	נִשְׁבַּתְּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	נִשְׁבַּתְּם
2 f.	נִשְׁבַּתְּןָ	נִשְׁבַּתְּןָ	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	נִשְׁבַּתְּןָ
1 c.	נִשְׁבַּנּוּ	נִשְׁבַּנּוּ	הוֹשִׁיבֻּהוּ	הוֹשִׁיבֻּהוּ	נִשְׁבַּנּוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָשׁוּב
<i>Constr.</i>	שָׁבַת	הִשְׁבַּב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּב
FUT. 3 m.	יָשׁוּב	יִשְׁבַּב	יִהְיֶיב	יִהְיֶיב	יָשׁוּב
3 f.	תֵּשֵׁב	תִּשְׁבְּהָ	תִּהְיֶיב	תִּהְיֶיב	תֵּשֵׁב
2 m.	תֵּשֵׁב	תִּשְׁבַּתָּ	תִּהְיֶיב	תִּהְיֶיב	תֵּשֵׁב
2 f.	תֵּשְׁבִי	תִּשְׁבְּתִי	תִּהְיֶיבִי	תִּהְיֶיבִי	תֵּשְׁבִי
1 c.	אֵשֵׁב	אִשְׁבֹּב	אִהְיֶיב	אִהְיֶיב	אֵשֵׁב
Plur. 3 m.	יִשְׁבּוּ	יִשְׁבּוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִשְׁבּוּ
3 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּנָה	תִּהְיֶיבֶנָּה	תִּהְיֶיבֶנָּה	תֵּשְׁבֶנָּה
2 m.	תֵּשְׁבּוּ	תִּשְׁבַּתְּם	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תֵּשְׁבּוּ
2 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּנָה	תִּהְיֶיבֶנָּה	תִּהְיֶיבֶנָּה	תֵּשְׁבֶנָּה
1 c.	נִשְׁבַּב	נִשְׁבַּב	נִהְיֶיב	נִהְיֶיב	נִשְׁבַּב
IMPER. 2 m.	שֵׁב	הִשְׁבַּב	הוֹשִׁיב		יָשׁוּב
2 f.	שְׁבִי	הִשְׁבְּתִי	הוֹשִׁיבִי	wanting	יָשְׁבִי
Plur. 2 m.	שִׁבּוּ	הִשְׁבַּבְתֶּם	הוֹשִׁיבוּ		יָשְׁבּוּ
2 f.	שְׁבֶנָּה	הִשְׁבְּתֶנָּה	הוֹשִׁיבֶנָּה		יָשְׁבֶנָּה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב
<i>Pass.</i>	רָשׁוּב	נֹשֵׁב		מוֹשֵׁב	רָשׁוּב

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	לָמַד	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
INFIN. Absol.	לָמַד	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
Constr.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
FUT. 3 m.	יָלַם	יָלַםְתָּ	יָלַםְתִּי	יָלַםְתָּ	יָלַםְתָּ
3 f.	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתִּי	יָלַםְתָּ	יָלַםְתָּ
2 m.	יָלַםְתָּ	יָלַםְתָּ	יָלַםְתָּ	יָלַםְתָּ	יָלַםְתָּ
2 f.	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתְּ
1 c.	יָלַםְתִּי	יָלַםְתִּי	יָלַםְתִּי	יָלַםְתִּי	יָלַםְתִּי
Plur. 3 m.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
3 f.	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן
2 m.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
2 f.	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן
1 c.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
IMPER. 2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
Plur. 2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
PART. Act.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
Pass.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 <i>m.</i>	בָּלָה	נִבְלָה	בִּלָּה
3 <i>f.</i>	בִּלְתָּה	נִבְלְתָה	בִּלְתָּה
2 <i>m.</i>	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
2 <i>f.</i>	בָּלִיתְּ	נִבְלִיתְּ	בִּלִּיתְּ
1 <i>c.</i>	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
Plur. 3 <i>c.</i>	בָּלוּ	נִבְלוּ	בִּלוּ
2 <i>m.</i>	בִּלְיָתָם	נִבְלְיָתָם	בִּלְיָתָם
2 <i>f.</i>	בִּלְיָתְךָ	נִבְלְיָתְךָ	בִּלְיָתְךָ
1 <i>c.</i>	בִּלְיָנוּ	נִבְלְיָנוּ	בִּלְיָנוּ
INFIN. <i>Absol.</i>	בִּלֹּה	נִבְלֹה	בִּלֹּה
<i>Constr.</i>	בִּלּוֹת	נִבְלּוֹת	בִּלּוֹת
FUT. 3 <i>m.</i>	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 <i>f.</i>	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 <i>m.</i>	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 <i>f.</i>	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 <i>c.</i>	אִבְלֶה	אִבְלֶה	אִבְלֶה
Plur. 3 <i>m.</i>	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 <i>f.</i>	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 <i>m.</i>	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 <i>f.</i>	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 <i>c.</i>	נִבְלֶה	נִבְלֶה	נִבְלֶה
IMPER. 2 <i>m.</i>	בִּלֵּה	הִבְלֵה	בִּלֵּה
2 <i>f.</i>	בִּלִּי	הִבְלִי	בִּלִּי
Plur. 2 <i>m.</i>	בָּלוּ	הִבְלוּ	בָּלוּ
2 <i>f.</i>	בִּלְיָנָה	הִבְלִינָה	בִּלְיָנָה
PART. <i>Act.</i>	בֹּלֵה		מְבֹלֵה
<i>Pass.</i>	בָּלוּי	נִבְלָה	

THE VERBS, § 61.

[illegible]

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	אֲדוֹן master	Const.	אָדוֹן	PL. Abs.	אֲדָנִים	Const.	אָדָנִי
	זָכָרוֹן memorial		זִכְרוֹן		זִכְרֹנִים		זִכְרֹנִי
	מַלְיָץ interpreter		מַלְיָץ		מַלְיָצִים		מַלְיָצִי
Masc.	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלָּים	Fem.	גְּדוּלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָּה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֲצִים	Const.	עֲצֵי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֵד	PL. Abs.	כְּבָדִים	Const.	כְּבָדִי
Masc.	יָבֵשׁ dry	Fem.	יְבֻשָּׁה	Masc.	יְבֻשִׁים	Fem.	יְבֻשּׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטֵי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטַלְתָּ	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטָל Piel part.		מִקְטָלָה or מִקְטַלְתָּ		מִקְטָלִים		מִקְטָלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגֵי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרִי
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנִי
	לֵבָב heart		לֵבָב		לִבָּבִים		לִבָּבִי
Masc.	חָכֵם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטָל Niph. part.		נִקְטָלָה or נִקְטַלְתָּ		נִקְטָלִים		נִקְטָלוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47.

iv. With final ה.

SING. Abs.	מֵרָאָה	appearance	Const.	מֵרָאָה	PL. Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה	reed		קָנָה		קָנִים		קָנֵי
Masc.	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL. Abs.	מַלְכִּים	Const.	מַלְכֵי
	סֶתֶר	covert		סֶתֶר		סֶתְרִים		סֶתְרֵי
	עֶצֶם	strength		עֶצֶם		עֶצְמִים		עֶצְמֵי
	בָּעַל	lord		בָּעַל		בָּעָלִים		בָּעָלֵי
	מָוֶת	death		מָוֶת		מָוֶתִים		מָוֶתֵי
	עֵין	eye		עֵין	DUAL.	עֵינִים		עֵינֵי
	רֶגֶל	foot		רֶגֶל		רֶגְלִים		רֶגְלֵי
	אָזֶן	ear		אָזֶן		אָזְנוֹת		אָזְנוֹי

II. Nouns which double their final consonant.

SING. Abs.	גָּמֵל	camel	Const.	גָּמֵל	PL. Abs.	גָּמְלִים	Const.	גָּמְלֵי
	בֵּן	garden		בֵּן		בָּנִים		בָּנֵי
	חָק	statute		חָק		חֻקִּים		חֻקֵי
	שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנִים		שֵׁנֵי
Masc.	קָטָן	small	Fem.	קָטִנָּה	PL. Masc.	קָטָנִים	Fem.	קָטִינוֹת
	עֵמֶק	deep		עֵמְקָה		עֵמְקִים		עֵמְקוֹת
Abs.	עֵבְרִי	Hebrew	Const.	עֵבְרִי	PL. Abs.	עֵבְרָיִם or עֵבְרִים	Const.	עֵבְרָיִי
Masc.	טָרִי	fresh	Fem.	טָרִיָּה	Masc.	טָרָיִם	Fem.	טָרִיּוֹת

III. Other nouns suffer no change.

SING. Abs.	מַלְבּוּשׁ	garment	Const.	מַלְבּוּשׁ	PL. Abs.	מַלְבּוּשִׁים	Const.	מַלְבּוּשֵׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מַקְטִיל	Hiph. part.		מַקְטִילָה or מַקְטִילָת		מַקְטִילִים		מַקְטִילוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING. Abs.	דָּגָה	fish	Const.	דָּגָה	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה	vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
	עֲצָה	counsel		עֲצָה		עֲצוֹת		עֲצוֹת
	שִׁפָּה	lip		שִׁפָּה	DUAL.	שִׁפְתַּיִם		שִׁפְתַּיִם

ii. From Segholates.

SING. Abs.	מַלְכָּה	queen	Const.	מַלְכָּה	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
	סִתְרָה	covert		סִתְרָה		סִתְרוֹת		סִתְרוֹת
	עֲצָמָה	strength		עֲצָמָה		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING. Abs.	גַּנָּה	garden	Const.	גַּנָּה	PL. Abs.	גַּנוֹת	Const.	גַּנוֹת
	יְשׁוּעָה	salvation		יְשׁוּעָה		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING. Abs.	מִשְׁמֶרֶת	observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹת
	יוֹנְקָה	sucker		יוֹנְקָה		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלֶת	skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עֲבְרִית	Hebrew-woman		עֲבְרִית		עֲבְרִיּוֹת		עֲבְרִיּוֹת
	מַלְכוּת	kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד

<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מַלְכָּתִי	"	יָדִי
2 m. thy	"	לֵבָבְךָ	"	מֶלְכְּךָ	"	מַלְכָּתְךָ	"	יָדְךָ
2 f. thy	"	לֵבָבְךָ	"	מֶלְכֶּךָ	"	מַלְכָּתְךָ	"	יָדְךָ
3 m. his	"	לֵבָבוֹ	"	מֶלְכוֹ	"	מַלְכָּתוֹ	"	יָדוֹ
3 f. her	"	לֵבָבָהּ	"	מֶלְכָּהּ	"	מַלְכָּתָהּ	"	יָדָהּ
<i>Plur.</i> 1 c. our	"	לֵבָבֵינוּ	"	מֶלְכֵנוּ	"	מַלְכָּתֵנוּ	"	יָדֵנוּ
2 m. your	"	לֵבָבְכֶם	"	מֶלְכְּכֶם	"	מַלְכָּתְכֶם	"	יָדְכֶם
2 f. your	"	לֵבָבְכֶן	"	מֶלְכְּכֶן	"	מַלְכָּתְכֶן	"	יָדְכֶן
3 m. their	"	לֵבָבָם	"	מֶלְכָּם	"	מַלְכָּתָם	"	יָדָם
3 f. their	"	לֵבָבָן	"	מֶלְכָּן	"	מַלְכָּתָן	"	יָדָן

PLURAL.

DUAL.

	hearts	לְבָבִים	kings	מְלָכִים	queens	מְלָכוֹת	hands	יָדַיִם
<i>Const.</i>		לְבָבִי		מְלָכִי		מְלָכוֹת		יָדֵי

<i>Sing.</i> 1 c. my	"	לְבָבִי	"	מְלָכִי	"	מְלָכוֹתִי	"	יָדֵי
2 m. thy	"	לְבָבְךָ	"	מְלָכֶיךָ	"	מְלָכוֹתֶיךָ	"	יָדֶיךָ
2 f. thy	"	לְבָבְךָ	"	מְלָכֶיךָ	"	מְלָכוֹתֶיךָ	"	יָדֶיךָ
3 m. his	"	לְבָבוֹ	"	מְלָכָיו	"	מְלָכוֹתָיו	"	יָדָיו
3 f. her	"	לְבָבָהּ	"	מְלָכֶיהָ	"	מְלָכוֹתֶיהָ	"	יָדֶיהָ
<i>Plur.</i> 1 c. our	"	לְבָבֵינוּ	"	מְלָכֵינוּ	"	מְלָכוֹתֵינוּ	"	יָדֵינוּ
2 m. your	"	לְבָבְכֶם	"	מְלָכֵיכֶם	"	מְלָכוֹתֵיכֶם	"	יָדֵיכֶם
2 f. your	"	לְבָבְכֶן	"	מְלָכֵיכֶן	"	מְלָכוֹתֵיכֶן	"	יָדֵיכֶן
3 m. their	"	לְבָבָהֶם	"	מְלָכֵיהֶם	"	מְלָכוֹתֵיהֶם	"	יָדֵיהֶם
3 f. their	"	לְבָבֵיהֶן	"	מְלָכֵיהֶן	"	מְלָכוֹתֵיהֶן	"	יָדֵיהֶן

XIX. NUMERALS, § 65.

CARDINALS.

MASCULINE.				FEMININE	
	<i>Absol.</i>	<i>Constr.</i>		<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אַחַד		אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי		שְׁתֵּי	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת		שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת		אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִשָּׁת		חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשֶׁת		שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת		שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶת		שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תִּשְׁעָה	תִּשְׁעַת		תִּשְׁעַ	תִּשְׁעַ
Ten	עָשָׂר	עֶשְׂרֵת		עָשָׂר	עָשָׂר
Eleven	{ עָשָׂר	אַחַד		עָשְׂרֹה	אַחַת
	{ עָשָׂר	עֶשְׂתִּי		עָשְׂרֹה	עֶשְׂתִּי
Twelve	{ עָשָׂר	שְׁנַיִם		עָשְׂרֹה	שְׁתֵּי
	{ עָשָׂר	שְׁנֵי		עָשְׂרֹה	שְׁתֵּי
Thirteen	עָשָׂר	שְׁלֹשָׁה		עָשְׂרֹה	שְׁלוֹשׁ
Fourteen	עָשָׂר	אַרְבָּעָה		עָשְׂרֹה	אַרְבַּע
Fifteen	עָשָׂר	חֲמִישָׁה		עָשְׂרֹה	חֲמִשׁ
Sixteen	עָשָׂר	שֵׁשׁ		עָשְׂרֹה	שֵׁשׁ
Seventeen	עָשָׂר	שִׁבְעָה		עָשְׂרֹה	שִׁבַּע
Eighteen	עָשָׂר	שְׁמֹנֶה		עָשְׂרֹה	שְׁמוֹנֶה
Nineteen	עָשָׂר	תִּשְׁעָה		עָשְׂרֹה	תִּשְׁעַ
Twenty	עֶשְׂרִים	Sixty	שִׁשִּׁים	One hundred	מֵאָה
Thirty	שְׁלוֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אַלְפָּה
Fifty	חֲמִשִּׁים	Ninety	תִּשְׁעִים	Ten thousand	רִבּוּא

ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שֵׁשִׁי	Ninth	תִּשְׁעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשָׂרִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

PRIMARY SECTIONS.	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
	⋮ ⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
PRIMARY SECTIONS.	⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
	⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
	⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
SECONDARY SECTIONS.	⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
	⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
	⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
	⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
UNUSUAL SECTIONS.	⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
	⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahn occupying the upper horizontal line of the table, if T'bhira is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahn; if by three, the third will be T'lisha K'tanna.

LESSONS IN READING HEBREW

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּפִתָּהּ וּבְשֻׁדָּהּ : מִיָּם עַד יוֹם : מֵאֶדָם עַד בְּהֶמָּה : אָדָם וּבְהֶמָּה :
חֶשֶׁד וְלֹא אֹר : לָחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵלֶכֶב עַד בָּקָר : לָחֶם וּבֶשֶׂר בַּבֹּקֶר וְלָחֶם וּבֶשֶׂר בָּעֶרֶב : מִבֹּקֶר
לְעֶרֶב : שֶׁמֶשׁ לְאֹר בַּיּוֹם וְיָרֵחַ וְכּוֹכָבִים לְאֹר בַּלַּיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה אַתָּה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, יְהוָה הוּא אַתָּה *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *he earth (belongs) to Jehovah*, is *Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָהּ *between me and thee*.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence $\text{רַחֵם אֱלֹהֵינוּ אֲשֶׁר בָּרָאנוּ}$ means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוסף חי והוא משל בקליה־אֶרֶץ: פִּיּוּם הוּא תִּשְׁבֹּת: מִשְׁכָּב עַד־עֹרֹב
תִּשְׁבֹּתוֹ: יוֹם וְלַיְלָה לֹא יִשְׁבֹּתוּ: וְעַתָּה יִהְיֶה שְׁמֹר אֶת אֲשֶׁר הִבְרַתָּ:
תִּשְׁמֹר אֶת־קְלִי־הַמִּצֻּנָּה הַזֹּאת: יִהְיֶה שֹׁכֵן בְּצִיּוֹן: יִהְיֶה הַשֹּׁכֵן בְּצִיּוֹן:
שֹׁכֵן בְּאֶרֶץ: שֹׁכֵנו בְּטָלַע: הַשָּׁעַר הַזֶּה סָגוּר: וּבָעֵת הַהִיא פִּלְשְׁתִּים
מִשְׁלִים בִּישְׂרָאֵל: לֹא־אִמְשַׁל אֲנִי בָכֶם יִהְיֶה וּמִשַּׁל בָּכֶם: תִּלְבָּשִׂי שָׁנִי:
כֵּן תִּלְבָּשְׁנָה הַבְּתוּלוֹת:

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטָל, הַקָּטָל, הַקָּטָלָה, הַקָּטָלִי, הַקָּטָלִי (2), אֶקְטָל, יִקְטָל, תִּקְטָלֶיךָ, יִקְטָלֶיךָ, תִּקְטָלֶיךָ (2).

קטל, מקטל, קטלנה, תקטלי, יאקטל, נקטל, יקטלו, תקטלנה (2),
תקטל (2), יקטל, מקטל, קטלו, קטלי, תקטלו.

REMARK 10. The infinitive with or without the preposition ל may be the subject of a sentence, as לֹא לְךָ לְהַקְטִיר *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus **הֵיאָ אֲשֶׁר** *he is the one who* or *that is the thing which*.

הַפָּדְלוֹ מִן הָעֵדָה הַזֹּאת: תִּשְׁעַר לֹא־יִסָּגֵר עַד־הָעָרֹב: הַסָּגֵר בְּפִיחֹ:
וַיְרִיחוּ מִסְגָּרָתָ: הִנֵּה אֲשֶׁר־דִּבֶּר יְהוָה בָּכֶם אֲמַלְשָׁנִי כְּלִי־הַעֵם
אֲמַלְבֶּ: הִדְעִי הַגּוֹרִם כִּי אֲנִי יְהוָה מִקְדָּשׁ אֶת־יִשְׂרָאֵל: לֹא־לָהּ לְהַקְטִיר
לִיהוָה כִּי לַפְּתָנִים חֲמֻקָּדָשִׁים לְהַקְטִיר: הַשְׁמֵר לָהּ פִּדְיָתָדָבָר עִם־עַמָּהּ

שָׁטוּב עַד־רָע: הִשְׁמֵרוּ לָכֶם פְּנֵי־תְשׁוּבָתוֹ אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה
עִמָּכֶם: אֲמַרְתִּי כִּבְדֹּ אֶכְבֵּד אֹתָהּ וְהִנֵּה מִנַּע אֹתָהּ יְהוָה מִכְבוֹד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.
§ 38.

Analyze and translate:—

תִּתְקַטְּלוּ, נִקְטִיל, אֶקְטֵל, תִּקְטִילי, תִּקְטְלוּ (2), יִתְקַטֵּל, תִּתְקַטְּלֶנָּה (2),
יִקְטְלוּ, הִקְטִילָהּ, הִקְטִילוּ, הִתְקַטְּלוּ, הִתְקַטֵּל, מִקְטֵל, מִקְטִיל,
מִתְקַטֵּל.

אֲנִי מִמָּטוֹר לָכֶם לָחֶם מִן־הַשָּׁמַיִם: הַכְּהֹנִים אֲלֹבִישׁ יִשְׁעוֹ: וְגַם
הַכְּהֹנִים יִתְקַדְּשׁוּ: עֲתָה הִתְקַדְּשׁוּ וְקַדְּשׁוּ אֶת־הַבְּרִית הַזֶּה: וְעַתָּה
הִשְׁפִּילוּ: לֹא־תִכְבְּרִית חֹסֵד מִגַּם הַבּוֹת הַזֶּה עַד עוֹלָם: כֹּה אָמַר
יְהוָה אֱלֹהֵי מִשְׁפַּחַת מִן־הַמָּקוֹם הַזֶּה שְׂשׂוֹן וְשֹׁמֵתָהּ: וְיִמְלִיכֻהּ אִתּוֹ עַל־
כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֹלֹה לַיהוָה: הַמִּשְׁחִית אֶתָּה אֵת כָּל־
הַשָּׂאֲרִית: מִשְׁחָתִים אֲנִי אֶת־הַמָּקוֹם הַזֶּה פִּירְגְּדָלָהּ הַצֶּעֱקָה לִפְנֵי
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קָטַלְתָּ (3), תִּקְטִיל (5), קָטַלְנָה (2), נִקְטַלְתָּ, הִקְטִילוּ (2),
הִקְטַלְתָּ (4), יִקְטִיל, הִתְקַטְּלוּ, הִתְקַטְּלָה, הִתְקַטַּלְתָּ (2), קָטַל (2),
הִקְטִילָהּ, אֶקְטִיל, הִקְטַלְתָּ (2), הִקְטֵל (8), יִתְקַטֵּל, הִתְקַטֵּל (4),
יִקְטִילוּ, הִקְטִילָהּ, הִקְטִילוּ, תִּקְטִילְנָה (12), קָטַלוּ (3), הִקְטֵל (10),
מִקְטֵל (3), הִקְטִילוּ (2), הִתְקַטְּלוּ, נִקְטִיל, תִּתְקַטֵּל (2),
תִּתְקַטְּלוּ, מִקְטִיל, הִקְטִיל (2), נִקְטַלְתָּ, קָטַלוּ (5), אֶקְטֵל (5),
אֶתְקַטֵּל, תִּקְטִילִי, נִקְטַלְתָּ (2), הִקְטִילוּ (5), מִתְקַטֵּל, מִתְקִילוּ,
הִתְקַטַּלְתָּ, הִקְטִילָהּ (2), נִקְטַלוּ, קָטַלְתִּי (3), יִקְטֵל (5), נִקְטֵל (7),
תִּתְקַטְּלָה (2), הִתְקַטְּלוּ (2), הִקְטִילוּ (2), נִקְטַלְתִּי, קָטַלְתִּי (2),
נִקְטַלְתָּ, קָטַלְתָּ (6), יִקְטִילוּ (5), הִקְטִילוּ, הִקְטַלְתָּ (2).

יִתְקַטֵּל, קָטַל (11), קָטַלָה (3), נִקְטַלְתִּי, הִקְטַלְתִּי (2), קָטַלְתָּם (3),
הִתְקַטַּלְתִּי, הִתְקַטַּלְתָּ, תִּקְטַל (2), הִתְקַטַּלְתָּ, הִתְקַטַּלְתִּי.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לֹא is the simple negative; אַל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לֹא תִסְגֹּר *thou shalt not deliver*, אַל תִּסְגֹּר *deliver not*.

נִגְשָׁה הַיָּד וְתִדְבֹק הַיָּד אֶל־הַקֶּבֶב: נִיהָזָה צֶתֶן בְּרֹד וַיִּמָּטֵר יְהוָה
בְּרֹד עַל־הָאָרֶץ: וּמִרְדֵּי נִדַע אֶת־הַפֶּל וַיִּקְרַע מִרְדֵּי אֶת־הַבְּגָדִים
אֲשֶׁר לוֹ וַיִּלְבֹּשׁ שֵׁשׁ וְאָפֹר נִיזָּעַק וְעָקָה וַתִּשְׁלַח הַמַּלְאָכָה בְּגָדִים
לְהַלְבִּישׁ אֶת־מִרְדֵּי וְלֹא קָבַל: וּבְרִית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיִּרְשָׁתָּ
אֹתָם וַיִּשְׁבֶּתָּ בָּאָרֶץ: אֶת־אֲחֵיהֶן תִּקְרִיב אֶל־הַמִּשְׁכָּן וְרַחֲצָתָ אוֹתָם בְּמֵי־
וַלְקָחָתָ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אֲחֵיהֶן אֶת־הַכִּתְּנוֹת וַלְקָחָתָ אֶת־הַשִּׁמּוֹן
וַיִּצְקָתָ עַל הָרֹאשׁ וּמִשַּׁחְתָּ אוֹתָם: אֶל־תִּשְׁכַּן עִמָּה רַע: קָרֵב עַד־הָהָה
וְאַחֲבָרָה: שְׁמֵרָה־זֹאת לְעוֹלָם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַלְהוּ *he killed him* is composed of קָטַל § masc. sing. pret. and הוּא for suffix of 3 masc. sing. with vowel of union

(,), and is equivalent to קָטַל אִתָּהּ; *she killed her* is for קָטַלְתָּהּ which is composed of קָטַל 3 fem. sing. pret., whose termination becomes ת before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אִתָּהּ.

Analyze and translate:—

קָטַלְתָּ , קָטַלְתִּי , קָטַלְתָּם , קָטַלְתֶּם , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus *הִקְטִילָהּ* means either *he caused him to kill* or *he caused to kill him*; *הִקְטִילְתָּם* *thou hast caused them to put on tunics*, but *הִקְטִילְתָּם אֶת־אֶלְעָזָר* *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני , הקטלתינה , הקטיליה , הקטלתי (2) , הקטילתי ,
הקטיליהו , הקטלניה , הקטלתינה , הקטלתינה (2) , הקטלתי ,
קטלני , קטלתינה , קטלני , קטלתי , קטלתי , קטלתי , קטלתי ,
קטלני , קטלתי (2) .

גִּלְתָּו , גִּלְדָּו , כְּבֹדְוִי , כְּבֹדְנִי , כְּבֹדְתִּי , כְּבֹדְתִּי , סִגְרִי
שִׁפְלָתִי , שִׁפְלָתְךָ , קִדְשָׁתִי , קִדְשָׁתְךָ , קִדְשָׁתִי , קִדְשָׁתְךָ , הִסְגְּרִי .
הִכְרָתִי , הִכְרָתְךָ (2) , הִשְׁבָּתִי , הִשְׁבָּתְךָ .

אֵין לָהּ אֵב וְאֵם וְלִקְחָהּ מִדְּבַר ¹ לֵבָת: וְיִסְפָּר לָהֶם חֲמֵן אֶת
כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ: הִנֵּה אֲנִי עֹמֵד וְשֹׁמְרֵיךָ כָּל־אֲשֶׁר דִּבַּרְתִּי
לָךְ: שְׁלַחְתִּי רָעַב וְחֵיָה וְשִׁפְלָה: הַבְּגָדִים וְלִפְשׁ וְרִחָץ בַּמִּים וּלְבָשִׁם
וְלִקְחַת מִן הַדָּם וְנָתַן עַל־הַמִּזְבֵּחַ וְקִדְשׁוֹ: הַלְּבִישְׁנִי הַבְּגָדִים: הַלְּבַשְׁתִּיו
הַבְּתָנִת: הַמְלַחְמָה הַדְּבִיקָתָהּ: אֵתָה הַבְּדִלְתָּם לָךְ ³ כְּאֲשֶׁר דִּבַּרְתָּ אֵלַי
⁴ יְהוָה:

¹ *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 30. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES,
§ 42

a. Kal Future.

REMARK 15. Those forms in the Kal future \bar{o} which end with the last radical follow the analogy of קָרַח .

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלַחְנִי not יִשְׁלַחְנִי from יִשְׁלַח, and שְׁלַחְנִי from שְׁלַח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ (2) , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ .
 יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ .
 יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ (4) , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ (2) , יִקְטֹלֶנּוּ (2) .
 יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ (2) .
 יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ (3) , יִקְטֹלֶנּוּ .
 יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ .

¹ See § 42. 2.

נִכְרְתֵנוּ מִדָּאָרְצָן : ¹ וַיִּשְׁמְרוּנוּ בְּכָל־הַיָּמִים אֲשֶׁר־הָלַכְנוּ בָּהּ : עַתָּה
 דְּבַר־נָא אֶל־הַמֶּלֶךְ כִּי לֹא יִמְנְעֵנוּ מִמֶּנּוּ : וַיִּקְדָּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־
 הַמִּזְבֵּחַ וַיִּמְשְׁחֵם : וַיִּתְּפֹשׂ בְּשֹׁלֵמָה וַיִּקְרָעֶהָ : אֶת־הַיָּהוָה תִּשְׁמְרֵם
 לְעֹלָם : הַתְּשַׁכַּח אִשָּׁה הָעוֹל אֲשֶׁר לָהּ גַּם־אֵלֶּה תִּשְׁכַּחֶנָּה וְאֲזַכְּרֶנּוּ לֹא
 אֲשַׁכַּחֶנּוּ : וַיִּמְלֹכוּ אוֹתוֹ וַיִּמְשְׁחֻהוּ : יָהוָה וְשִׁמְרֶהָ מִכָּל־רָע מֵעַתָּה וְעַד־
 עֹלָם : לָקַח אֶת־כָּל־הַנְּסֻס וְהַחֲבֵב וַיִּשְׁלַחֵם אֶל־הַמֶּלֶךְ ² הַיֵּשֶׁב בְּדַמְשִׁק :

¹ Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

² See Remark 8.

b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tsere is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אֶל־תִּשְׁחַדֵּהוּ *destroy not*, אֶל־תִּשְׁחַדֵּהוּ *destroy him* (or it) *not*.

Analyze and translate:—

יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ (2) , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ .
 יִקְטֹלֶנּוּ (3) , יִקְטֹלֶנּוּ (4) , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ , יִקְטֹלֶנּוּ .
 פִּשְׁטִיתִי אֶת־הַפֶּתֶחַ אֵיכָכָה אֶלְבָּשְׁנָה רְחֻצְתִּי אֶת־הַרְגָּלִים אֵיכָכָה
 אֶטְנָפֶם : הַבְּהֵל יִבְדִּילֵנִי יָהוָה מִהֶעַם : עֲמֹי אֲזַכְּרֶה בְּצָרָה אֶחְלָצֶהוּ

וַאֲכַבְדֻּהוּ: וַיִּשָּׁכֶם בַּבֶּקֶר וַיִּשְׁלַחֵהָ: אָמַר אֶל־תַּשְׁחִיתָהּ כִּי בִרְכָה בּוֹ:
 רַחֲמִים יִהְיֶה לָּא נִשְׁחִיתָהּ וְלֹא יִשָּׁכַח אֶת־חֲבָרִית אֲשֶׁר יִשְׁבַּע לָכֶם:
 מִחַיֵּינוּ כִּי תִזְכְּרֵנוּ וְכַבֹּד וְהִדָּר תַּעֲשֶׂהָ וְתַמְשִׁילָהּ בְּכָל־אָרֶץ:
 לָקַח אֹתוֹ וַיַּמְלִיכֵהוּ עַל־יִשְׂרָאֵל: וְאַרְחֻצָּהּ בַּמָּיִם וְאֶל־בִּישָׁף: וַלְבָשָׁהּ
 בְּגָדִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילָהּ *thy causing to kill, to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְוּ, קָטַלְהָ, קָטַלְוּ, קָטַלְהָ, קָטַלְכֶן, קָטַלְהוּ, קָטַלְיָנִי.
¹ קָטַלְי (2), קָטַלְהָ, קָטַלְיָנִי, קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְכֶם,
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְיָנִי, קָטַלְיָנִי (2), קָטַלְיָכֶם, קָטַלְיָהוּ
 קָטַלְיָנִי, ² קָטַלְיָנִי, קָטַלְיָנִי, קָטַלְיָנִי.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְהוּ, אָמַרְם, שָׁלַחְנִי, שָׁלַחְי, שָׁלַחְי, שָׁלַחְי (2)
 שָׁלַחְנִי (2), שָׁלַחְנִי, שָׁלַחְנִי (2), שָׁלַחְהוּ, שָׁלַחְם, שָׁלַחְי, שָׁמְרִנִי (2),
 שָׁמְרֶם, שָׁמְרֶם, שָׁמְרֶה, שָׁמְרֶה, שָׁמְרוּ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

בב וְנִקְדָּשְׁתִּי *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹן: וַיִּשְׁמַע יְהוָה¹ בְּדַבְרָם לִי: עָתָה
בְּבִלְתִּי נָא לָגֵד יִשְׂרָאֵל: אֵתָה דְּפָרָתָ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:
מִשְׁחֹו אֲהֵם: מִשְׁתַּחֲוֵי בִּירְזָה הִיא: קַבְּלֵנִי מִן־הַגּוֹיִם: בְּקַבְּצִי אֶת־
יִשְׂרָאֵל מִן־הַגּוֹיִם² וְנִקְדָּשְׁתִּי בָם וְנִדְּעִי הַגּוֹיִם בִּירְאֵי יְהוָה¹ בְּהַקְדָּשִׁי
בָּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אֶתֶּרֶץ לְתַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
יְהוָה:

¹ The initial aspirate has Daghesh-lene as though the preceding word were אֲדֹנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה a great stone, הָאֶבֶן הַגְּדוֹלָה the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֶּה הַגְּדוֹלוֹת these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הַגְּדוֹלָה הָאֶבֶן or הָאֶבֶן הַגְּדוֹלָה the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition מִן § 72. 1, *אֲחוּתְךָ הַקְטָנָה מִמֶּנִּי thy sister young from thee, i. e. younger than thou; אֲנִיגֵל מִמֶּנִּי I will be greater than thou*

שְׁמִיִּם תִּקְדָּשִׁים¹ וְאֶרֶץ תִּקְדָּשָׁה: גּוֹיִם רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהַזֶּה
בָּאֵר בְּשָׂדֶה וְהָאֶבֶן גְּדוֹלָה עַל־הַבָּאֵר: שְׁלֵמָה תִּקְדָּשָׁה: הַתְּאֵנִים חַטָּבוֹת

טבות מאד והרעות רעות מאד: אלה המלכים אשר מלכו בגאון לפני מלך-מלך לישראל: את כל-המלכים האלה לכר: ² עלימה דבר יהוה ³ עלינו את כל-הרעה הגדולה הזאת: ויהוה השליך עליהם אבנים גדולות מן-השמים: הארץ הטובה אשר יהוה נתן לה: עיר גדולה גבעון והיא גדולה מן-העיר:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום *a place*, but הארון מקום *the place of the ark*; יהוה הארון *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, האלהים איש *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול והנורא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

בנפי הכרובים: ארון אלהי ישראל: ארון ברית יהוה: כל כלי בית האלהים הגדלים והקטנים: כוכבי השמים: הן ליהוה השמים ושמי השמים הארץ וכל-אשר-בה: הקל קל געב ונהדרים ירי עשו: תכבדני בית השדה: אתה המלכתני עליהם רב בעפר הארץ: ויגדל המלך מכל מלכי הארץ: נשב דוד בשדה פלשתים: וישפחו את-יהוה נימבר

אֲתָם בְּיַד מֶלֶךְ אָדָם: הֲלֹא טוֹב אֲכַנָּה וּפְרַפְרִי נְהָרוֹת דְּמִשְׁק' מִפֶּלֶל¹ מִיָּמִי
יִשְׂרָאֵל הֲלֹא-אַרְחִץ בָּהֶם וְטָהַרְתִּי:

¹ 23. 1. אִמְנָה קָרִי

¹ The construct of מִרְּ, a reduplication of the more usual form מִי

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֲרֵי *after*, אֶל- *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרֵי not אַחֲרִי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצּוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ¹ תִּשְׁמְעִי וְבוֹ² תִּדְבָּקִין: אֵתָה אֶת־פְּרִי־תִי
תִּשְׁמֹר אֵתָה וְזֶרַעָה אַחֲרֶיהָ: אֶבֶר תִּאֲבֹדִין אֶת־פְּלִי־הַמִּקְמוֹת אֲשֶׁר
עָבְדוּ-שָׁם הַגּוֹיִם אֲשֶׁר אֲתָם יְרֻשָׁים אֲתָם אֶת־אֱלֹהֵיהֶם וְנִתְּצָתָם אֶת־
¹ מִזְבְּחֵיהֶם וְשִׁבְרָתָם אֶת־מִצְבֹּתָם וְאֲשֶׁר־יֵהָיו תִּשְׁרֹפִין בָּאֵשׁ וְאֲבָדָתָם אִיד־
שָׁמָּה מִן־הַמָּקוֹם הַהוּא: וְהָיָה אֲנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ פְּלִי־הָאָרֶץ וַיִּדְעָתָם
בְּכִלְלִיבָבָתָם וּבְכִלְיִנְפָשָׁתָם כִּי לֹא נָפַל דְּבַר אֶחָד מִפֶּלֶל הַדְּבָרִים הַשְּׂבוּבִים
אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיהֶם⁵ עֲלֵיהֶם:

¹ שְׁמַע may take a direct object, or as in this instance be followed by בְּ

² See Lesson 4, note 1; also § 39. 3.

³ § 30. 3.

⁴ The 3 plur. suf. with fem. plur. nouns may be either ׁם or יָהֶם ..

⁵ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמִידָתָם, תִּעְמֹד (2), תִּעְמְדוּ, נִעְמֹד, אֶעְמֹד, עָמַד (2), תִּחְזְקִי,
יִחְזַק, תִּחְזְקֶנָּה, תִּחְזְקוּ, אֲכַל.

הָעֲמִידוֹ, הָעֲמִידוֹנִי, נִעְמִידָהּ, תִּעְמִידוֹם, הָעֲמִידָהּ, תִּעְמִידָהּ,
נִעְמֵד

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is *נָחַ*, e. g. *יִהְיֶה כָּל־הַמַּיִם* *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as *מָקוֹם אֲשֶׁר* *the place which or where, etc.*

וַיִּהְיֶה יְהוָה אֱלֹהֵיהָ לָּהּ אֶת־הַקָּלָלָה לְבָרָכָה כִּי אָחֳבָהּ יְהוָה: הַשְׁמַשׁ
נִהְפָּה לְחֹשֶׁךְ וְהַיָּרֵב לָדָם: וַיִּהְיֶה כָּל־הַמַּיִם לָדָם: אֲנֹכִי וּבִיתִי נִשְׁבַּד
אֶת־יְהוָה: עֲזָבְתָם אֶת־יְהוָה וַיַּעֲזֹב אֹתָם: וַיִּמָּטֶר עֲלֵיהֶם מִן הַשָּׁמַיִם
וַיַּאֲכִלֵה אֶת־הָמָן: וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֹא אֵכֹל לֶחֶם בַּמָּקוֹם
הַזֶּה: כָּל־עֲצָמוֹתַי תֹּאמְרֶנָּה יְהוָה מִי כָמוֹךָ: בַּמָּקוֹם אֲשֶׁר־נֹאמַר לָהֶם
לֹא־עָמִי אַתָּם וְנֹאמַר לָהֶם בָּנֵי אֱלֹהִי: וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל¹ וְנֹאמַן נָא
יִקְרֶינָה אֲשֶׁר תִּפְרָתָה לְעַבְדֶּךָ דָּוִד אָבִי:

* רִב־יָד קִרִי

¹ The future followed by *נָא* has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל:

קָטַלְתִּי (2), קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

כָּל־יְהוָה בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיהָ נָתַן לָהּ: בָּרָכִי נַפְשִׁי
אֶת־יְהוָה וְאֶת־שִׁמְךָ כָּל־יְמֵי־חַיִּי: אֲבָרְכָה וְאֶתְּהַלֵּל שִׁמְךָ וְאֶבְרַכְּךָ מִבְּרָכִי

וַיְבָרְכֵי בָּהּ כָּל גִּיּוֹרֵי הָאָרֶץ: וַיִּדְעֵתִי אֶת אֲשֶׁר-תִּבְרַךְ מִבְרָכָהּ: וְעַתָּה
 בֵּרַךְ אֶת-בֵּית עֲבֹדָהּ וּמִבְרַכְתָּהּ וּבְרָךְ לְעוֹלָם: זָעֲקוּ אֵלַי וְלֹא אֲשָׁמֶע
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל-אֶלְהָיו: אֲנִי שָׁנִי מִן-הָאָרֶץ: טָהַרְנִי אֶת-כָּל-
 בֵּית יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-כְּלָיו: וַיִּטְהָרוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת-
 הָעָם: אָמַר אֲלֵיהֶם רַחֵם וְטַהַר:

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַח, שְׁלַח, אֲשַׁלַּח, נִשְׁלַח, נְשַׁלַּח, שְׁלַחַת, נִשְׁלַחַת, הִשְׁלַחַת,
 נִשְׁלַחַת, מִשְׁלַחַת, שְׁלַחְתָּהּ, שְׁלַחְתָּהּ, שְׁלַחְתָּהּ, שְׁלַחְתָּהּ, שְׁלַחְתָּהּ.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָחֶם לָאֵכֶל: בִּבְקָר זָרַע אֶת-זֶרַעָהּ: אֶל-תִּרְגָּעַת שָׁמָּה
 אֶת-כָּל-הָעָם: מִיִּיּוֹדָע מִהִשּׁוּב לָאָדָם: וַיִּדְעַת פִּי יְהוָה שְׁלַחְתִּי אֲלֵיהֶם:
 וַיֹּאמְרוּ אֵלָיו הִיִּדְעַת כִּי הַיּוֹם יְהוָה לָקַח אֶת-אֲדֹנָיָה מֵעַל רֹאשָׁהּ
 וַיֹּאמֶר גַּם אֲנִי יִדְעֵתִי: אֲתִי שְׁלַחְתָּ: תִּשְׁלַח אֶל-בֵּית הַמֶּלֶךְ: אֶל-נָא
 תִּשְׁלַח מִהֶלֶךְ אֵלָי פִּי כִּבְדֹּר אֶכְבְּדָהּ מְאֹד: הֶלֶךְ הִלְכִנוּ הָעַצְמוֹת לְמִשְׁחָה
 עֲלֵיהֶם מִלֶּךְ וַיֹּאמְרוּ לַיּוֹם מִלִּכְוָה עֲלֵינוּ: אִזּוֹ תִּשְׁלַחְתָּהּ עֲנִי עֲוִירִים
 וְאֲזִינִי תִּשְׁלַחְתָּהּ: אֶקְרַע אֶת-הַמֶּלֶךְ מִבֵּית דָּוִד: קָרְעוּ לְבָבְכֶם
 וְאֶל-בְּנֵיכֶם:

* מַלְכָּה קָרִי

¹ The plural of אָדָם is often used, as it is here, in a singular sense.

² פָּתַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

* תִּרְשָׁה is for תִּרְשָׁה and consequently does not lose its Tsere in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל.

אָנַשׁ, נָאֵשׁ (2), אָנַשׁ, גָּנַשׁ, נָגַשׁ, גָּנַשׁ, נָגַשׁ, תִּגָּנַשׁ, גָּנַשׁ, נָגַשׁ, נָגַשׁ,

on a previous verb, [to know] *whether thou wilt keep his commandments or not?*

הוֹנֵעֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאִמְרָתֶם בְּפִי הוֹנֵעֵנוּ בְּאִמְרָתֶם אֵינֶה
 אֱלֹהֵי הַיִּשְׁשָׁט: ¹ וְזָכַרְתָּ אֶת־כְּלִי־הָרָקָה אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֵי
 בְּמִדְבָּר ² לָדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצְוָתוֹ אֲשֶׁלֹּא: וְאַתָּה בְּיָד
 יָדְךָ אֶת־אֱלֹהֵי ³ אֲבִיךָ וְעַבְדְּהוּ: דָּעוּ כִּי לֹא יִפֹּל מִדְבַּר יְהוָה ⁴ אֲרָצָה
 אֲשֶׁר־רָדַף יְהוָה עַל פִּית אֲחָאֵב: תִּדַּע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ: לֹא
 הוֹדַעְתָּ אֶת־עַבְדְּךָ מִי גִשָׁב עַל־פֶּסֶס אֲדִיר־הַמֶּלֶךְ אֲחֵרָיו: וְיִבְרָכֶם
 וְיִשְׁלַחֶם וְיִלְכּוּ אֶל־אֲחֵיהֶם: וְהוֹרִישׁ יְהוָה אֶת־כְּלִי־הַגֹּזִים הָאֵלֶּה
 מִלְּפָנֶיכֶם וִירָשׁתֶּם גּוֹיִם גְּדֹלִים מִכֶּם:

* מצותיו קרי

* עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN · VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קִים (2), קָמָה, קָמְנִי, תְּקוּמִינָה (2), נְקוּמוֹתָם, וְקוּמוּ,
 וְקוּמוּ, נְקוּם (2), נְקוּם, נְקוּמָה, נְקוּמִים, וְקוּמוּנִי, וְקוּמוּ (3),
 וְקוּמוּתָם (2), וְקוּמוּמָה (2), וְקוּמוּמָה (2), וְקוּמוּם, וְקוּמוּ, וְקוּמִי,
 וְקוּמִי, וְקוּמִי, וְקוּמִי.

וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ,
 וְקוּמוּם, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ,
 וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ, וְקוּמוּ.

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing וְהָיְתָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאֵן תָּבוֹא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאֵן בָּאתָם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְלָקֶם וְלָלֶךְ וְיָשָׁב לְמִקְוֵמוֹ: אֵת יוֹבְבֹתָיוֹהָ תִשָּׁבְתֶינָה לְקַחְמָתָן: הִנֵּה אֲנִי עִמָּךְ וְשֹׁמְרֵתְךָ בְּכָל אֲשֶׁר-תֵּלֶכְךָ וְהִשְׁכַּתְּךָ אֶל-הָאָדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל-יוֹשָׁבֵי הָעִיר לֵאמֹר הִשְׁכּוּ פִלְשִׁתִּים אֶת-אֲדֹנָיו יְהוָה: וַיִּקְרְבוּ יְמִירְדֹנָד לְמוֹת: אֲלִי¹ אֲשֶׁר תֵּלְכֵי אֵלֶיךָ וּבְאֲשֶׁר תֵּלִינִי אֲלֵיךָ עִמָּךְ עָמִי וְאֶל-הוֹדֶךָ אֱלֹהֵי בְּאֲשֶׁר תִּמְוֹתִי אֲמִית וְשֵׁם אֶקְבֹּר: אֵנָה תֵּלֶכְךָ וּמֵאֵן תָּבוֹא: וַעֲתָה הִפְרָכָה הַזֹּאת אֲשֶׁר הֵבִיא שְׁפָחָתָךְ לְאֹדְנִי וְנִתְּנָה לְנַעֲרִים הַמְתַּחֲלָסִים בְּרַגְלִי אֹדְנִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—
יִמָּצֵא, תִּמָּצֵאנָה (2), נִמָּצְאוּהֶם, נִמָּצְאוּ (3), מִצָּאת, הִמָּצְאת,
הִמָּצְאָנָה (2), תִּמָּצְאָנָה (2), מִצָּאוּ, מִצָּאנָה, אִמָּצְאוּהוּ, וּמָצְאוּ.

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הִנֵּנִי בְּרֶךְ אֱלֹהֵיךָ וַיֹּאמֶר הִנֵּנִי בִּירְקָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכַב וְלָלֶכְךָ וַיִּשָּׁכֵב: קִים קָרָא אֶל-אֱלֹהֵיהָ: וַתֹּאמֶר אֲלֵיהֶן אֶל-תִּקְרְאוּנָה לִּי נַעֲמִי קְרָאנִי לִי מְרָא: וּמִלֵּאתִי אֶת-הַכִּיֹּר הַזֶּה כְּבוֹד: וַתִּבְאֵנָה וַתִּמָּלְאוּ אֶת-הַקְּרָהִים: הָיָה

מִיָּמִים בָּאִים מִדֶּרֶךְ אֲדָוָה וְתַמְלֵא הָאָרֶץ אֶת־הַמִּיִּם : אֲנִי יִהְיֶה אֲשֶׁר
הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים¹ לָקַחְתָּ לָּךְ אֶת־הָאָרֶץ הַזֹּאת : לֵב טָהוֹר בְּרָא־לִי
אֱלֹהִים :

¹ See § 18.

24. LAMEDH HE VERBS, § 61.

גָּלָה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלָה , גָּלוּ , גָּלָתָה , גָּלִינוּ , גָּלוּי , גָּלוּת , גָּלָה (2) , נִגְלָה , תִּגְלֵי ,
נִגְלִיתֶם . גָּלִינָה , גָּלוּ , גָּלוּי , גָּלוּת , תִּגְלֵי , מִגְלָה , מִגְלֵי ,
הִגְלָה (2) , הִגְלִיתִי , נִגְלָה , אִגְלָה , וְתִגְלָה , הִגְלֵם , יִגְלֵם , וְגָלָה ,
יִגְלֹם .

מִי הָאִישׁ אֲשֶׁר בָּנָה בֵּית־חֲדָשׁ וְלָקַח וְיָשָׁב לְבֵיתוֹ פְּנֵי־מָוֶת בְּמִלְחָמָה :
הָאָמֶן וְיָשָׁב אֱלֹהִים עַל־הָאָרֶץ הַזֶּה הַשְׂמִימִים וְשְׂמִי הַשְׂמִימִים לֹא יִכְלָלוּךָ
אֶף פִּירֵה־בַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי : וַיְהִי כְכֹלֹת שְׁלֹמֹה לְבָנִית אֶת־בַּיִת
יְהוָה¹ וַיִּבְרָא יְהוָה אֶל־שְׁלֹמֹה שְׁנֵית בָּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעֹן : וַיִּבֶן
שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת : הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִרָד
מִמֶּנָּה² כִּי מוֹת תָּמוּת : אֲעֲשֶׂה אֹתָהּ לְגוֹר־גְּדוֹל : וַעֲשֵׂה אֵת כָּל־אֲשֶׁר צִוָּה
יְהוָה : לֹא נִעֲשְׂתָה תַּחַת כָּל־הַשְׂמִימִים בְּאֲשֶׁר נִעֲשְׂתָה בִירוּשָׁלַם :

¹ See Remark 20, Lesson 12.

² כִּי *for* ; or it may be translated *but*, to which it is often equivalent after a negative.

³ The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בן־שמונה שנה son of eight years i. e. eight years old.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים: שְׁשֶׁה בָּנִים: חֲמִשִּׁים אוֹשׁ: שְׁנָיִם אָנָשִׁים: אַרְבָּעָה מְלָכִים: שִׁבְעָה כְּהֹנִים: שְׁשֶׁה הֶדְשִׁים: שֵׁשֶׁת יָמִים: שְׁנֵי קָדְרִי: חֲמִשָּׁת הַמְּלָכִים: שִׁבְעַת הַיָּמִים: שְׁלֹשׁ הָעָרִים: שֵׁשׁ כְּנָפִים: עָרִים שְׁתֵּים: שְׁתֵּים נָשִׁים: עָרִים אַרְבָּעִים וּשְׁמוֹנֶה: אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: יָמִים שְׁנָיִם: שְׁנָיִם הֶדְרִים: בֶּן־שְׁמוֹנֶה יָמִים: בְּתִישְׁעִים שָׁנָה: בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ: הוּא וְשֹׁתִי בְנִתּוֹ: שְׁלֹשָׁה¹ אֵלֶּה בְּנֵי־נֹחַ: שְׁנֵים עָשָׂר אָנָשִׁים: שְׁתֵּים עָשָׂר הָאֲבָנִים הָאֵלֶּה: שְׁתֵּים וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה: שְׁנָיִם וְעֶשְׂרִים אֵלֶּה שְׁלֹשָׁה וּשְׁבַעִים וּמֵאוֹתָם: בְּשָׁנָה שְׁתֵּים בַּחֹדֶשׁ הַשְּׁנִי בְּיוֹם אֶחָד לַחֹדֶשׁ: בְּשָׁנָה אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַחֲדָשִׁי: בְּשְׁלֹשִׁים שָׁנָה בְּרַב־יָד בְּחִמְשָׁה לַחֹדֶשׁ: בְּשָׁנָה הַחֲדָשִׁיָּה לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׁירִי בְּעֶשְׂרִי לַחֹדֶשׁ: בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה² לַעֲשָׂרִי: עֶשְׂרִי חֹדֶשׁ: וּנְתַתָּם הַמִּישׁוֹת לְפָרָעָה: רַב־יָעִית הַיּוֹם: שְׁלִישִׁית הַשָּׁקָל: עֲשׂוֹרֶת הָאָפָה:

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת־כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתִּבָּה וַיַּעֲבֹר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ וַיָּשֹׁבוּ הַיָּמִים: וַיִּסְכְּרוּ מַעֲיֵנֹת הַחַיִּים וְאַרְבַּת הַשָּׁמַיִם וַיִּפְּלֹא הַגֶּשֶׁם מִן־הַשָּׁמַיִם: וַיָּשֻׁבוּ הַיָּמִים מֵעַל הָאָרֶץ הַלֵּוֹף וַיָּשׁוּב וַיִּתְּסְרוּ הַמַּיִם מִקֶּצֶה הַמַּיִם וַיֵּמָצֵא יוֹם: וַתִּבָּה הַתִּבָּה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הַר־אֲרָרָט: וַהֲמִים הָיוּ הַלֵּוֹף וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׁירִי בְּעֶשְׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאִי רֹאשֵׁי הַהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְּתָה נֹחַ אֶת־הַלֹּחַן הַתִּבָּה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא וַיֵּצֵא נָשׁוּב עַד־יָבֹשֶׁת הַיָּם מֵעַל הָאָרֶץ: וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקִּלְיָ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה: וְלֹא־מָצְאָה הַיּוֹנָה מָנוּחַ לְבִרְיָגָלָה וַתָּשָׁב אֵלָיו אֶל־הַתִּבָּה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח דָּוִד וַיִּקְחֶהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתִּבָּה:

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

- א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הַיְבֵשָׁה רָחֹק
 3 וַיְהִי וַחֲשֹׁךְ עַל־פְּנֵי תְהוֹמֹת וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר וַיֵּרָא כֵּן וַיִּבְרָא
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלַחֹשֶׁךְ קִרָּא
 6 לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהִי
 7 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ
 8 וַיִּבְרָא בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֶשֶׁר מֵעַל לָרָקִיעַ
 9 וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:
 10 פ וַיֹּאמֶר אֱלֹהִים וְקִיּוֹ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֲלִימָקוֹם אֶחָד
 11 י וַתֵּרָא הַיַּבְשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלְמִקְוֵה הַמַּיִם
 12 קָרָא מַיִם וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשֵּׂא הָאָרֶץ
 13 לְשֵׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פֶּרִי עֵץ כָּל־לְמִינֵי הָאֹר אֲשֶׁר זָרַע־לָבוֹ
 14 עַל־הָאָרֶץ וַיְהִי־כֵן: וַתֵּצֵא הָאָרֶץ דָּשָׁא עֵשֶׂב מִזֶּרַע זָרַע לְמִינֵהוּ
 15 וַעֲץ עֹשֶׂה־פֶרִי אֲשֶׁר זָרַע־לָבוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
 16 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהִי לְאוֹת וּלְמוֹעֲדִים וּלְיוֹמִים
 18 וּשָׁנִים: וַיְהִי לְמֹאזֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַאֲרִי עַל־הָאָרֶץ וַיְהִי־כֵן:
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שֵׁנִי הַמְּאֹרֶת הַגָּדֹלִים אֶת־הַמְּאֹרֶת הַגָּדֹל לְמַמְשֶׁלֶת
 20 הַיּוֹם וְאֶת־הַמְּאֹרֶת הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהַאֲרִי עַל־הָאָרֶץ: וּלְמֹשֶׁל בְּנוֹם וּבַלְּוָלָה
 22 וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
 23 וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל הַמַּיִם שֶׁרָץ
 24 נָשִׂא חַיָּה וְעוֹף יְעִיֶפֶה עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
 25 אֱלֹהִים אֶת־הַחַיֹּת הַגָּדֹלִים וְאֶת פְּלִינְפֹשׁ הַחַיָּה, הַרְמֹשֶׁת אֲשֶׁר
 26 שָׂרָץ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּל־לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיִּבְרָא אֹתָם אֱלֹהִים לְאֹמֶר פָּרוּ וּרְבוּ וּמִלְּאוּ אֶת־הַמַּיִם בַּמַּיִם

23 וַיֵּשְׁבוּ רַב־בָּאָרֶץ: וַיְהִי־עַרְבֹה וַיְהִי־בֹקֶר יוֹם הַמִּישֹׁר: פ וַיֹּאמֶר
 24 אֱלֹהִים תֹּצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּחֲמָה וּרְמֵשׁ וַחֲיוֹת־אָרֶץ
 לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חַלְתֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּחֵמָה כֹּה
 26 לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיְרֵהוּ בְדִגְתֵּי הַיָּם וּבְעוֹף
 27 הַשָּׁמַיִם וּבַבְּחֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׁ הָרֹמֵשׁ עַל־הָאָרֶץ: וַיִּבְרָא
 אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 28 בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ
 וּמִלְאוּ אֶת־הָאָרֶץ וּבְשִׁטָּה וּרְדוּ בְּדִגְתֵּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
 הָרֹמֶשֶׁת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב
 29 זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־עֵץ אֲשֶׁר־כֹּף פְּרִיָּתָהּ זֶרַע
 זָרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְכָל־חַיָּת הָאָרֶץ וְכָל־עוֹף הַשָּׁמַיִם וְכָל־לֵל
 רֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־כֹּף נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן:
 31 וַיִּבְרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וַיַּחֲדֹטוּ טוֹב מְאֹד וַיְהִי־עַרְבֹה וַיְהִי־
 בֹקֶר יוֹם הַשְּׁשִׁי: פ

CHAPTER II. ב

2 וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל־אֲבָבָם: וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א
 מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיְבָרֶךְ אֱלֹהִים אֶת־יְמֵי הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל־
 4 מְלֹאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תִּזְכָּרוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בַּהֲבִרָאם בַּיּוֹם עָשׂוֹת יִהְיֶה אֱלֹהִים אָרֶץ וּשְׁמַיִם: וְכָל שֵׁית
 הַשָּׁנָה טָרֶם יִהְיֶה בָּאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֶם יֵצֵא וְאֵם כֹּף לֹא הַמַּטִּיר
 6 יִהְיֶה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה: וְאֵד נַעֲלָה
 7 מִדֶּה־הָאָרֶץ וְהַשֶּׁקֶת אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּזְעַר יִהְיֶה אֱלֹהִים אֶת־
 8 הָאָדָם עַד מִן־הָאֲדָמָה וַיַּפֵּחַ בָּאָפִיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 9 לְנֶפֶשׁ חַיָּה: וַיִּשַׁע יִהְיֶה אֱלֹהִים גֵּן בִּעְדֵּן מִקְדָּם וּנְשִׁים שָׁם אֶת־
 10 הָאָדָם אֲשֶׁר נָצַר: וַנִּצְמַח יִהְיֶה אֱלֹהִים מִן־הָאֲדָמָה כְּלִיעֵץ נִחְמַד
 11 לְמִרְאָה וְטוֹב לְמֵאכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֵן וְעֵץ הַדַּעַת טוֹב וְרַע:
 וַיִּחַר יֵצֵא מִלְּדוֹ לְהַשְׁקוֹת אֶת־הָגֵן וּמִשָּׁם יִפְרֹד וַיְהִי לְאֹרְבָּה
 12 רָאשִׁים: שָׁם הָאֲחֵד פִּישֹׁן הוּא הַסֹּבֵב אֶת כָּל־אָרֶץ הַחַיּוֹלָה
 אֲשֶׁר־שָׁם הַחֶבֶב: וְהֵקֵב הָאָרֶץ הַחַיָּה טוֹב שָׁם הַבָּלָה וְאֵבֶן הַשֶּׁהֶם:

13 וְשֵׁם-חֲנֹךְ הַשֶּׁנִּי בְיָמָיו הָיָה הַסִּיבָב אֶת כָּל-אֶרֶץ כּוּשׁ: וְשֵׁם-חֲנֹךְ
 14 הַשְּׁלִישִׁי חֲנֹכֶל הוּא הִחֲלָה קְדָמָה אֲשֹׁר וְחֲנֹךְ הָרְבִיעִי הוּא פָּרַח:
 טו וַיָּקַח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיַּנְחֵהוּ בְּגִידֵי-עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:
 16 וַיִּצְוֵה יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֵּן אָכַל תֹּאכַל: וּמִעֵץ
 17 הַדֵּעַת טֹיֵב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְנוֹם אֲכָלָה מִמֶּנּוּ מוֹת תָּמוּת:
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טֹיֵב הָיוּת הָאָדָם לְבָדּוֹ אֲעִשֶׂה-לּוֹ עֹזר
 19 כְּנֶגְדּוֹ: וַיַּבֵּר יְהוָה אֱלֹהִים מִן-הָאָדָמָה כְּלִי-חַיַּת הַשָּׂדֶה וְאֶת כָּל-עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לְרֵאוֹת מִדֶּה-יִקְרָא-לּוֹ וְכָל אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם
 כ גִּפְשׁ חַיָּה הִיא שְׁמִי: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-חַיַּת הַשָּׂדֶה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֹזר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה
 אֱלֹהִים. תִּדְבָּרָה עַל-הָאָדָם וַיִּרְוֶן וַיָּקַח אֶחָת מִצִּלְעוֹתָיו וַיַּסְגֵּר בָּשָׂר
 22 תַּחֲתָנָהּ: וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצִּלְעַת אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה
 23 וַיָּבֵאָהּ אֶל-הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִנֵּנִי עֵצָה מִעֲצָמֵי וּבָשָׂר
 24 מִבָּשָׂרִי לְזָאת וְקָרָא אִשָּׁה כִּי מֵאִישׁ לְקָחָהּ-זֹאת: עַל-כֵּן תַּעֲזֹב-אִישׁ
 כה אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיִּהְיוּ שְׁנֵיהֶם
 עַרְוֹתִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשׁוּ:

CHAPTER III. ג

א וַהֲחַיֵּשׁ הָיָה עָלוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 ב אֶל-הָאִשָּׁה אַתְּ גִּירָאמֶר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֵּן: וַתֹּאמֶר
 ג הָאִשָּׁה אֶל-הַחַיֵּשׁ מִצָּרִי עֵץ-הַגֵּן נֹאכַל: וּמִצָּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן-תָּמוּתוּן: וַיֹּאמֶר
 ה הַחַיֵּשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמוּתוּן: כִּי יִרְעֶה אֱלֹהִים כִּי פִיֹם אֲכָלְכֶם
 6 מִמֶּנּוּ וַיִּנְשָׁקָהּ עֵרְוָתָם וַיִּהְיֶה כַּאֲלֹהִים יָדָעִי טֹיֵב וְרָע: וַתֵּרָא הָאִשָּׁה
 כִּי טֹיֵב חַיָּת לְמֹאֲלָל וְכִי תִאֻהַר-הוּא לְעֵינֶיהָ וַתִּחַמַּד חַיָּת לְחַשְׁלִיל
 7 וַתִּקַּח מִצָּרֶיהָ וַתֹּאכַל וַתִּתֵּן גַּם-לְאִישָׁהּ עִמָּהּ וַיֹּאכַל: וַתִּפְסַחְקָה עֵינֵי
 שְׁנֵיהֶם וַיִּרְעוּ כִּי עִרְוָתָם הֵם וַתִּתְפָּרַח עֲלֵה תֹאנָה וַיַּעֲשׂוּ לָהֶם חֲגָלוֹת:
 8 וַיִּשְׁמְעֵי אֲדָמָה יְהוָה אֱלֹהִים מִתְחַלְּקָה בֵּין לְבֵית הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן: וַיִּקְרָא יְהוָה
 - אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה: וַיֹּאמֶר אֶת-קִלְקֶלֶת שְׁמִיעָתִי בֵּין
 11 וְאִתָּה כִּי-שָׁרָם אֲנִי וְאֶתְבֹּא: וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִרְוָתִי אִתָּה
 12 תִּמְדָּה-עֵץ אֲשֶׁר צִוִּיתִיָּה לְבָלְתִּי אֲכָל-מִמֶּנּוּ אָכַלְתָּ: וַיֹּאמֶר הָאָדָם

- 13 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נְתַתְּהָ לִּי מִן־הָעֵץ וְאָכַל: וַיֹּאמֶר
 יְהוָה אֱלֹהִים לָאִשָּׁה מִה־נָּתַתָּ עֲשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשִּׂימָנִי
 14 וְאָכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים, אֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אֲרוּרָה אַתָּה
 מִכָּל־הַבְּחַיָּה וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־גָּחֹנֶךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי
 חַיֶּיךָ: וַאֲיִבָּהּ, אִשִּׁית בְּיָדָהּ וּבִין הָאִשָּׁה וּבִין זָרָהּ וּבִין זָרָהּ
 15 הִוא וְשִׂפְסָף לֹאשׁ וְאֵתָה תִּשְׁפָּסֶנּוּ עָקֹב: ס אֶל־הָאִשָּׁה אָמַר
 16 הֲרִיבָה אֲרָבָה עֲצָבוֹנָה וְהִרְלֵךְ בַּעֲצָב תִּלְדִּי בָנִים וְאֶל־אִישֶׁךָ תִּשְׁקָרְתֶּךָ
 17 וְהִוא וּמִשְׁלִי־בָהּ: ס וּלְאָדָם אָמַר כִּי שְׁמִיעָתָה לְקוֹל אִשְׁתְּךָ וַתֹּאכַל
 מִן־הָעֵץ אֲשֶׁר אֶמְרָתִי לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאָדָמָה
 18 בַּעֲבוּרָהּ בַּעֲצָבוֹן תֹּאכַל־לֶחֶם כָּל יְמֵי חַיֶּיךָ: וְקוֹץ וְדַרְדָּר תַּעֲמִיחַ לָהּ
 19 וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה: בְּזַעַת אִשְׁיָהּ תֹאכַל לֶחֶם עַד שׁוֹבָהּ אֶל־
 20 הָאָדָמָה כִּי מִמֶּנּוּ לִקְחָתָהּ כִּרְעָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב: וַיִּקְרָא כ
 21 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם כָּל־הָי: וַנַּעַשׂ יְהוָה
 22 אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנִית עֵזֶר וְנִלְבָּשָׁם: פ וַיֹּאמֶר
 יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִפְּנוֹי לְדַעַת טוֹב וְרָע וַעֲתָה
 23 פָּרִישְׁלָתָה יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וַחַי לְעֹלָם: וַיִּשְׁלַחֻהוּ
 24 יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לַעֲבֹד אֶת־הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרֶשׁ
 הַמֶּתֶחֱפָצִת לִשְׂמֹר אֶת־הַרְרָה עֵץ הַחַיִּים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירא	Small He.
דגש אחר שורק	Daghes after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָחָא לָכֶם lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶּן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, קָבַד, and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb יָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command.

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **הָבַל** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hitlpael of קָטַל.

Translate:—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָבַד and שָׁכַל.

Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*) Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **שָׁחַ**.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of שָׁחַט with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of **הָרַג** with suffixes.

Translate :—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of **הָרַג** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of **קָטַל** with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of **עָרַב** with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil!

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. הֵנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns *דָּבָר* *word* and *נֶפֶשׁ* *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּיָּד) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darknes shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten. What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb **יָצַח** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **יָצַח**.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*) Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לִבְךָ) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

18. LAMEDII GUTTURAL VERBS, § 55.

Write the paradigm of שִׁלַּח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (בִּלְבָד) good from us.

19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנָה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנָה to approach and the *Kal* of נָתַן to give.

Translate :—

Approach thou (*m.* and *f.*). She will approach. They (*m.* and *f.*) will approach. Approaching. To approach. We approached. Ye (*m.* and *f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m.* and *f.*) causedst to approach. Cause ye (*m.* and *f.*) to approach. Thou (*m.* and *f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m.* and *f.*) gave. Thou (*m.* and *f.*) gavest. We gave. We shall give. Give thou (*m.* and *f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He swore to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** *to surround*, and the Piel of **הִצִּיב** *to excite*.

Translate :—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ריב *to contend*.

Translate :—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of נָחַד to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I sware to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of הִגִּיד .

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמִּשָּׁה מִן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָהּם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1 : 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, §.67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

'They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 8, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.

HEBREW-ENGLISH VOCABULARY.

אב n. m. (const. אָבִי, pl. אָבוֹת) <i>father</i>	אחר prep. <i>after</i>
אבד v. K. (פָּאַ) <i>to perish. P. to destroy</i>	אי adv. (suf. אֵיז) <i>where?</i>
אבן n. m. f. <i>a stone</i>	איבה n. f. <i>enmity</i>
אד n. m. <i>mist, vapor</i>	איה adv. <i>where?</i>
אדום n. m. <i>Edom</i>	איככה adv. <i>how?</i>
אדון n. m. <i>lord, master</i>	אין (const. אֵין) <i>nothing there is not or was not</i>
אדם n. m. <i>man</i>	אין adv. <i>where?</i> only after
אדמה n. f. <i>ground, land</i>	מֵאֵין, מֵאֵין <i>whence?</i>
אדני n. m. <i>Lord</i>	איפה n. f. <i>ephah</i>
אהב or אהב v. K. <i>to love</i>	איש n. m. (אַנְשִׁים) <i>man, husband, each</i>
אהל n. m. (אַהֲלִים) <i>tent</i>	אכל v. K. (פָּאַ) <i>to eat. H. to cause to eat</i>
אהרן n. m. <i>Aaron</i>	אל adv. <i>not</i>
אור v. K. N. <i>to shine. H. to cause to shine, give light</i>	אל n. m. <i>God</i>
אור n. m. <i>light</i>	אל- prep. <i>to, unto, respecting</i>
אור n. <i>Ur</i>	אלה see זה
אורח n. m. f. (רֹחַ) <i>sign</i>	אלוה commonly in the pl.
אז adv. <i>then</i>	אלהים n. m. <i>God</i>
אזן n. f. (אָזְנִים) <i>ear</i>	אלעזר n. m. <i>Elcazar</i>
אח n. m. (const. אָחִי, pl. אחים) <i>brother</i>	אם n. f. (אַמּוֹת) <i>mother</i>
אחאב n. m. <i>Ahab</i>	אם conj. <i>if, in a disjunctive question or</i>
אחד adj. <i>one</i>	אמן v. N. <i>to be verified, found true</i>
אחות n. f. <i>sister</i>	

אִמְנָה n. *Amanah*

אִמְלֵם adv. *truly, indeed*

אָמַר v. K. (פָּא) *to say*. N. *to be said*

אָנָה adv. *whither?*

אָנוּשׁ n. m. *man*

אָנִי, אָנֹכִי pron. *I*

אָף n. m. (אַפִּים) *nostril, face*

אָף conj. *also, even*; אָף כִּי *how much more or after a negative how much less*; Gen. iii. 1, *is it even so that?*

אָפֶר n. m. *ashes*

אָרָבָה n. f. *lattice, window*

אַרְבָּעָה num. *four*

אַרְבָּעִים num. *forty*

אָרוֹן n. m. f. *ark*

אֶרֶץ n. m. f. (וְהָ) *earth, land*

אָרַר v. K. P. *to curse*. N.

Ho. to be cursed

אַרְרָט n. *Ararat*

אֵשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*

אֲשֶׁר pron. *who, which*; conj. *that, because*; כַּאֲשֶׁר *as*

אֲשֵׁרָה n. f. (ים. and וְהָ) *pillar*

אֵת sign of the definite object

אִתּוֹ prep. *with*

אַתָּה m., אַתְּ f. pron. *thou*

בּ prep. *in, into, at, with*

בְּאֵר n. f. *a well*

בִּגְדֵי n. m. *garment, pl. clothes*

בֵּר n. m. *separation*; לְבָדּוֹ *in his separation, i. e. alone*

בָּדַל v. H. *to separate, divide*. N. *to be separated*

בְּדִלְיָה n. *bdellium*

בְּהֵי n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בֹּא v. K. (fut. יָבוֹא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*

בֵּין prep. *between*

בֵּית n. m. (בָּתִּים) *house*

בְּלֹאִי adv. *not, used with the infinitive*

בֶּן n. m. (בָּנִים) *son*

בָּנָה v. K. *to build*

בְּגִבּוֹר prep. *on account of*

בָּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be created*

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*

בְּרִכָּה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*

בְּתוּלָה n. f. *virgin*

גָּאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גּוֹי n. m. *nation*

בֶּחֳן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

נֶמֶוֶל n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

מְשֶׁט n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דָּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָתִים) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשְׁקַי n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דִּרְדָּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

הִשָּׂא v. K. *to spring up, said of grass.* H. *to cause to spring up, bring forth grass*

חֶשֶׂא n. m. *grass*

s*

הֵּ art. *the*

הָ asks a question.

הָדָר n. m. *majesty*

הִיא m. היא, הִוא f. pron. *he, she, it, that*

הֹדָר n. m. *splendor*

הָיָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן int. (הִנֵּה) *lo! behold!*

הֵנָּה adv. *hither*

הִפָּךְ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הָר n. m. (pl. הָרִים, const הָרִי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זאת f. אֵל pl. pron. *this, these*

זָהָב n. m. *gold*

זֵיתָה n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זֵיעָה n. f. (זֵיעָת) *sweat*

זָעַק v. K. (fut. a) *to cry*

זִעָקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זָרַע n. m. *seed*

- חָבֵא v. H. *to hide*. N. Hith. *to hide one's self*
 חֲנוּתָה n. f. *apron*
 חֲדָקֶל n. *Hiddekel, Tigris*
 חֲדָשׁ adj. *new*
 חֹדֶשׁ n. m. *month*
 חֲוִילָה n. *Havilah*
 חֲזָק v. K. (fut. a) *to be strong*
 חַי adj. (חַיָּה) *living, alive*
 חַיָּה n. f. (paragog. vowel חַיָּהוּ) *life, living thing, beast*
 חָיִי v. K. *to live*
 חַיִּים n. m. pl. *life*
 חַלּוֹן n. m. f. *window*
 חָלַל v. H. *to begin*
 חָלַצׁ v. P. *to deliver*
 חָמַד v. K. P. *to desire*. N. *to be desired*
 חֲמִישִׁי num. *fifth*
 חָמָן n. m. *Haman*
 חֲמִשִּׁים num. *fifty*
 חֶסֶד n. m. *kindness, mercy*
 חָסַר v. K. *to be diminished*, *to fail*
 חֲצִי n. m. (חֲצִי) *half*
 חֶרֶב n. f. *sword*
 חֵרֶשׁ adj. (חֵרָשִׁים) *deaf*
 חֹשֶׁךְ n. m. *darkness*
 טָהוֹר adj. *clean, pure*
 טָהַר v. K. *to be clean, pure*. P. *to purify, cleanse*. N. *to be purified*
 טוֹב adj. *good*
 טָנָה v. P. *to soil, defile*
 טָרָם adv. *not yet, before*
 יָבֵשׁ v. K. (inf. const. יִבְשֶׁה) *to be dry*
 יַבֶּשֶׁה adj. f. *dry land*
 יָגַע v. K. *to be weary*. P. II. *to weary, to cause to toil*
 יָד n. f. *hand*
 יָדַע v. K. *to know*. H. *to cause to know, let know*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *Jew*
 יְהוָה n. m. *Jehovah*
 יוֹם n. m. (יָמִים) *day*
 יוֹנָה n. f. (יֹם) *dove*
 יוֹסֵף n. m. *Joseph*
 יָלַד v. K. *to bear, bring forth*. N. Pu. *to be born*
 יָלַד see יָלַד
 יָם n. m. (יָמִים) *sea*
 יַעֲקֹב n. m. *Jacob*
 יָצָא v. K. *to go out, go forth*. H. *to cause to go forth, bring forth*
 יָצַק v. K. *to pour*
 יָצַר v. K. (fut. יִצְוֹר) *to form*
 יָרָא v. K. (fut. יִירָא) *to fear*
 יָרַד v. K. *to go down, descend*
 יְרוּשָׁלַם n. *Jerusalem*
 יָרֵחַ n. m. *moon*
 יְרִיחוֹ n. *Jericho*

יָרֵק n. m. *greenness*
 יָרַשׁ or יָרַשׁ v. K. H. *to drive out*
 יִשְׂרָאֵל n. m. *Israel*
 יָשַׁב v. K. *to sit, dwell, inhabit*
 יָשַׁן v. K. (fut. יִישָׁן) *to sleep*
 יִשְׁע n. m. *salvation*
 כַּ prep. *according to, as, like*
 כָּבֵד K. (fut. a) *to be heavy.*
 P. *to honor.* N. *to be honored*
 כְּבוֹד n. m. *honor, glory*
 כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*
 כֹּה adv. *thus, so*
 כֹּהֵן n. m. *priest*
 כּוֹכַב n. m. *star*
 כּוּל v. P. (פְּלוֹל) *to contain*
 כּוּשׁ n. m. *Cush*
 כִּי conj. *for, because, that;*
after a negative but
 כָּל n. m. (suf. פְּלוֹ) *all, every, the whole*
 כָּלָא v. K. *to withhold, restrain.* N. *to be restrained*
 כָּלָה v. K. *to come to an end.*
 P. *to complete, finish.* Pu. *to be finished*
 כֵּל n. m. (כְּלִים) *vessel, article*
 כֵּן adv. *so.* עַל כֵּן *therefore*
 כַּנָּף n. f. *wing*
 כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*
 כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*
 כְּרוּב n. m. *cherub*
 כָּרַח v. K. *to cut, cut off, make a covenant.* H. *to cut off.*
 Ho. *to be cut off*
 כַּשְׁדִּים n. m. pl. *Chaldees*
 כְּתוֹנֶת n. f. (pl. כְּתוֹנוֹת, const כְּתוֹנוֹת) *tunic*
 לַ prep. *to, for*
 לֹא adv. *not*
 לֵב n. m. (לְבוֹיָה) *heart*
 לֵבָב n. m. (וֹת) *heart*
 לָבַשׁ or לָבַשׁ v. K. (fut. a) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe*
 לֶהֱטֵא n. m. *flame*
 לֶחֶם n. m. f. *bread*
 לַיְלָה n. m. (לַיְלָה) § 48. 2, pl. וֵיחַ *night*
 לִין v. K. *to lodge*
 לַפָּנִים see פָּנִים
 לָבַד v. K. *to capture*
 לָקַח v. K. *to take.* N. Pu. *to be taken*
 מְאֹד adv. *very*
 מֵאָה num. *hundred*
 מְאוֹר n. m. (ים. and וֹת) *light, luminary*
 מֵאֻלָּ n. m. *food*

מִדְבָּר n. m. *wilderness*
 מַה pron. *what? whatever;*
 לָמָּה, לָמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹזֵג n. m. (יָם. and יוֹת) *season*
 מוֹת v. K. *to die.* Ho. *to be*
put to death
 מוֹת n. m. *death*
 מִזְבֵּחַ n. m. (יוֹת) *altar*
 מִשָּׁה n. f. *bed*
 מִטֵּר v. H. *to cause to rain*
 מִטֵּר n. m. *rain*
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִין n. m. *species, kind*
 מָכַר v. K. *to sell*
 מָלֵא v. K. *to fill or be full.* P.
to fill. N. Pu. *to be filled*
 מְלֹאכָה n. f. (const. מְלֹאכֶת).
 suf. (מְלֹאכְתּוֹ) *work*
 מִלְחָמָה n. f. *war, fighting*
 מָלַךְ v. K. *to reign.* H. *to*
cause to reign, to make
king. Ho. *to be made king*
 מֶלֶךְ n. m. *king*
 מַלְכָּה n. f. *queen*
 מַלְכוּת n. f. (§ 9. 7) *kingdom*
 מִמְלָכָה n. f. (const. מִמְלֶכֶת)
kingdom
 מִמְשָׁלָה n. f. (const. מִמְשָׁלֶת)
dominion, rule
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִקְדָּם ל *on the east of*

מְנוּחַ n. m. *rest*
 מִנֵּעַ v. K. *to withhold, keep*
back. N. *to be withheld*
 מִנֵּט n. a *little*
 מַנֵּט H. *to make small or few*
 מַעְיָן n. m. (יָם. and יוֹת)
fountain
 מֵעַל adv. *above*
 מַעְרָה n. f. (const. מַעְרֶת) *cave*
 מָצָא v. K. *to find*
 מַצֵּבָה n. f. *statue*
 מִצְוָה n. f. *commandment*
 מַקְוֶה n. m. *gathering together,*
collection
 מְקוֹם n. m. f. (יוֹת) *place*
 מָרָא n. f. *Mara (bitter)*
 מַרְאֶה n. m. *sight, appear-*
ance
 מִרְדְּכָי n. m. *Mordecai*
 מִשָּׁח v. K. *to anoint*
 מִשְׁכָּן n. m. *tabernacle, dwell-*
ing
 מִשַּׁל v. K. *to rule, with אַ be-*
fore its object. H. *to cause*
to rule
 מִשְׁפָּט n. m. *judgment*
 נָא particle of entreaty, *now,*
pray, I pray thee
 נִגַּד v. H. *to tell.* Ho. *to be told*
 לְנֶגֶד prep. *before, in the pres-*
ence of. over against; בְּנֶגֶד
corresponding to, a coun-
terpart

נָגַע v. K. <i>to touch</i> , with בְּ before its object	עָבַר v. K. <i>to pass</i> . H. <i>to</i> <i>cause to pass</i>
נָגַשׁ v. K. N. <i>to approach</i>	עַד prep. <i>unto, until</i>
נָהָר n. m. (יָם. and יוֹם) <i>river</i>	עֵדָה n. f. <i>company, assembly</i>
נָחַת v. K. <i>to rest</i> . H. (הַנִּיחַ) or (הֵנִיחַ) <i>to cause to rest,</i> <i>put, place</i>	עֵדֶן n. <i>Eden</i>
נֹחַ n. m. <i>Noah</i>	עוֹד adv. <i>yet, besides</i>
נָחָשׁ n. m. <i>serpent</i>	עוֹלָם n. m. <i>suckling, babe</i>
נָטַע v. K. <i>to plant</i>	עוֹלָם n. m. <i>eternity</i> ; עוֹלָם <i>forever</i>
נַעֲמִי n. f. <i>Naomi (sweet)</i>	עוֹף n. m. <i>fowl, birds</i>
נָעַר n. m. <i>young man</i>	עוֹף v. K. P. <i>to fly</i>
נָפַח v. K. <i>to breathe, blow</i>	עוֹר adj. <i>blind</i>
נָפַל v. K. <i>to fall, fail</i>	עוֹר n. m. (וֹת) <i>skin</i>
נַפְשׁ n. m. f. (יָם. and יוֹם) <i>soul, life</i>	עָזַב v. K. <i>to leave, forsake</i>
נִקְבָּה n. f. <i>female</i>	עֵזֶר n. m. <i>help</i>
נָשָׂא v. H. <i>to deceive</i>	עָטַר v. P. <i>to crown</i>
נָשִׁים see אִשָּׁה	עֵי n. (with art.) <i>Ai</i>
נְשָׁמָה n. f. <i>breath</i>	עֵינַיִם n. f. (עֵינַיִם) <i>eye</i>
נָחַץ v. P. <i>to demolish</i>	עִיר n. f. (עָרִים) <i>city</i>
נָתַן v. K. <i>to give, put</i> . N. Ho. <i>to be given</i>	עִירָם n. m. (עִירָם) <i>naked-</i> <i>ness, naked</i>
סָבַב v. K. <i>to surround</i>	עַל prep. <i>upon, over, concern-</i> <i>ing</i>
סָגַר v. K. P. <i>to shut, shut up</i> . N. Pu. <i>to be shut</i> . H. <i>to</i> <i>cause to shut</i>	עָלָה v. K. <i>to go up</i> . H. <i>to</i> <i>bring up, offer</i>
סָכַר v. N. <i>to be shut, stopped</i>	עָלָה n. m. <i>leaf</i>
סֶלַע n. m. <i>rock</i>	עָלָה n. f. <i>burnt-offering</i>
סָפַר v. P. <i>to recount, tell</i>	עֲלִי n. m. <i>E'i</i>
עָבַד v. K. <i>to serve, till</i>	עָלָם see עוֹלָם
עֶבֶד n. m. <i>servant</i>	עַם n. m. (עַמִּים) <i>people</i>
	עִם prep. (עִמִּי or עִמִּי) <i>with</i>
	עָמַד v. K. <i>to stand</i>
	עָפָר n. m. (וֹת) <i>dust</i>

- עֵץ n. m. *tree*, and collectively *trees*
 עֶצֶב n. m. *pain, sorrow*
 עֲצָבוֹן n. m. *pain, sorrow*
 עֶצֶם n. f. (יָם. and וֶת) *bone*
 עָקֵב n. m. (const. עֲקֵב, pl. יָם. and וֶת) *heel*
 עֶרֶב n. m. f. (וֶת) *evening*
 עֹרֵב n. m. *raven*
 עָרוֹם adj. (עֲרֹמָה) *naked*
 עָרוּם adj. *cunning, subtle*
 עֵשֶׁב n. m. (וֶת) *herb*
 עָשָׂה v. K. *to do, make, produce.* N. *to be done, made*
 עֵשָׂו n. m. *Esau*
 עֶשְׂוֹר n. m. *decade, ten*
 עֲשִׂירִי num. *tenth*
 עֵת n. m. f. (עֲתִים) *time in the sense of duration*
 עַתָּה adv. *now*
 פֶּה n. m. (const. פִּי) *mouth*
 פִּישׁוֹן n. *Pison*
 פְּלִשְׁתִּים n. m. pl. *the Philistines*
 פֶּרֶי conj. *lest, that not*
 פָּנִים n. m. pl. *face*; לִפְנֵי or עֲלֵפְנֵי *before, in the presence of*
 פָּעַם n. m. f. *time in the sense of repetition*
 פָּתַח v. K. *to open the eyes.* N. *to be opened*
 פָּרַד v. K. P. H. *to separate, part.* N. Pu. *to be parted*
 פָּרָה v. K. *to be fruitful*
 פְּרִי n. m. *fruit*
 פַּרְעֹה n. m. *Pharaoh*
 פַּרְפָּר n. *Pharpar*
 פָּרָת n. *Euphrates*
 פָּשַׁט v. K. *to take off clothes*
 פָּתַח v. K. *to open.* N. *to be opened*
 צָבָא n. m. (יָם. and וֶת) *host*
 צָדִיק n. m. *righteousness*
 צָוָה v. P. *to command*
 צִיּוֹן n. f. *Zion*
 צֶלֶם n. m. *image*
 צֵלַע n. f. (const. צָלַע, pl. יָם. and וֶת) *side, rib*
 צָמַח v. K. P. *to sprout, to shoot forth.* H. *to cause to sprout*
 צָעָקָה n. f. *cry*
 צָרָה n. f. (צָרָה) *trouble*
 קָבַל v. P. *to receive, accept*
 קָבַץ v. P. *to gather.* N. *to be gathered*
 קָבַר v. K. *to bury.* N. *to be buried*
 קֶדֶם n. m. *east*
 קִדְמָה n. f. *former state*
 קִדְמָה n. f. *east*
 קִדְּשׁ v. K. (fut. a) *to be holy*
 P. H. *to sanctify, consecrate.* N. Pu. *to be sanctified.* Hith. *to sanctify or purify one's self*

קֹדֶשׁ n. m. holiness, a holy place or thing

קָנָה v. N. to be gathered together

קוֹל n. m. (וֹת) voice, sound

קָם v. K. to arise

קוֹץ n. m. thorn

קָטָן, קָטַן adj. (קִטְוֶה) little, small

קָטַר v. H. to burn incense

קִטְרָה n. f. incense

קָלַל v. K. to be light, diminished

קִלְלָה n. f. a curse

קֵץ n. m. end

קִצָּה n. m. end

קָרָא v. K. to call. N. Pu. to be called

קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer

קָרַע v. K. to rend

רָאָה v. K. (fut. with Vav) (וַיֵּרָא) to see. N. to be seen, appear

רֹאשׁ n. m. (רִאשִׁים) head, source

רֵאשִׁית n. f. beginning

רַב adj. (רַבָּה) much, many

רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.

רְבִיעִי num. fourth

רֶגֶל n. f. (רַגְלִים) foot

רָדָה v. K. to rule, have dominion

רִתְּטִים n. m. pl. troughs

רוּחַ n. m. f. (וֹת) breath, wind, Spirit

רוּץ v. K. to run

רַחוּם adj. merciful

רַחֲמִים n. m. pl. mercies, compassions

רָחַף v. P. to brood, hover over

רָחַץ v. K. to wash

רִיב v. K. to contend

רָמַשׁ v. K. to creep

רִמָּשׁ n. m. creeping thing, reptile

רַע adj. (רָעָה) bad, evil

רָעָב n. m. famine

רָעָה n. f. evil

רָקִיעַ n. m. firmament

שָׂדֶה n. m. (רֹז and יֵם) field

שִׁיחַ n. m. bush, shrub

שָׁם v. K. to place

שָׁכַל v. H. to be wise, act wisely

שָׁלְמָה n. f. garment

שִׂמְחָה n. f. gladness

שָׂק n. m. sackcloth

שָׂרַף v. K. to burn

שִׂשׂוֹן n. m. joy

שְׂאֵרִית n. f. remnant

שִׁבְעִי num. seventh

שָׁבַע v. N. to swear

שְׁבַעַה n. m. *seventeen*
 שָׁבַר v. P. *to break in pieces*
 שָׁבַת v. K. (fut. o and a) *to rest, cease, keep Sabbath.*
 H. *to cause to rest or cease*
 שָׁבַת n. m. f. (suf. שְׁבַתוֹ) *Sabbath*
 שָׁהם n. m. *onyx*
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*
 שׁוּף v. K. *to bruise, crush*
 שָׁחַת v. H. *to destroy*
 שָׁחַת v. K. *to put*
 שָׁכַב v. K. *to lie down*
 שָׁכַח v. K. *to forget*
 שָׁכַח v. K. *to subside*
 שָׁכַל v. K. (fut. a) *to be bereaved.* P. *to bereave*
 שָׁחַם v. H. *to rise early*
 שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*
 שָׁלַח v. K. P. H. *to send, send away, put forth*
 שְׁלִישִׁי num. *third*
 שָׁלַךְ v. H. *to cast*
 שְׁלֹמֹה n. m. *Solomon*
 שָׁם adv. *there*; שָׁמָּה *thither*
 שֵׁם n. m. (וֵת) *name*
 שָׁמוּאֵל n. m. *Samuel*
 שָׁמַיִם n. m. pl. *heaven*
 שֶׁמֶן n. m. *oil*
 שָׁמַע v. K. *to hear, with a direct object or with ב; to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*
 שָׁמֶשׁ n. m. f. *sun*
 שָׁנָה n. f. (ים.) *year*
 שָׁנִי n. m. *crimson*
 שְׁנִי num. *second*
 שְׁנַיִם m. שְׁתַּיִם f. num. *two*
 שְׁנִית adv. *a second time*
 שַׁעַר n. m. f. (ים.) *gate*
 שַׁפְּחָה n. f. *handmaid*
 שָׁקָה v. H. *to cause to drink, to water*
 שָׁקֶל n. m. *shekel*
 שָׁרַץ v. K. *to creep, teem with, increase abundantly*
 שָׁרָץ n. m. *creeping thing, rep tile*
 שִׁשִּׁי num. *sixth*
 תַּאֲוָה n. f. *desire*
 תַּאֲנֶה n. f. (ים.) *fig-tree, fig*
 תִּכְהָה n. f. *ark*
 תִּהְיוֹ n. m. *desolateness*
 תְּהוֹמוֹת n. m. f. (ות) *ocean, the deep*
 תִּכְוָה n. m. *midst*
 תּוֹלְדוֹת n. f. pl. *generations*
 תַּחַת prep. *under, instead of*
 תַּנִּינִךְ n. m. *sea-monster*
 תָּפַר v. K. *to sew*
 תָּפַשׁ v. K. *to lay hold of*
 תִּפְסֵה seize
 תְּרִדְמָה n. f. *deep sleep*
 תְּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אֶהֱרֹן	<i>ashes</i> אֶפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	<i>at</i> בְּ
<i>according to</i> כְּ	
<i>on account of</i> בְּעִבּוּר	<i>Baal</i> בַּעַל
<i>to adhere</i> דָּבַק K.	<i>babe</i> עוֹלָל
<i>after</i> אַחֲרֵי	<i>bad</i> רָע
<i>Ahab</i> אַחָזָב	<i>bdellium</i> בְּדִלְיָה
<i>Ai</i> הַיֵּי	<i>to be</i> הָיָה K.
<i>alive</i> חַי	<i>to bear (bring forth)</i> יָלַד K.
<i>all</i> כָּל	<i>beast (domesticated)</i> בְּהֵמָה
<i>alone</i> לְבַדּוֹ	<i>beast (wild)</i> חַיָּה
<i>also</i> גַּם, אַחַרְכֵּיכֶם	<i>because</i> כִּי, אֲשֶׁר
<i>altar</i> מִזְבֵּחַ	<i>bed</i> מִטָּה
<i>Amanah</i> אֲמָנָה	<i>before</i> adv. טֶרֶם
<i>and</i> וְ	<i>before</i> prep. לִפְנֵי, לְנֶגֶד
<i>to anoint</i> מָשַׁח K.	<i>to begin</i> הֵלַל H.
<i>apron</i> חֲגוּרָה	<i>beginning</i> רֵאשִׁית
<i>to appear</i> רָאָה N.	<i>behold</i> הִנֵּה, הֵן
<i>appearance</i> מֵרָאָה	<i>belly</i> בֶּחֳזֵק
<i>to approach</i> נִגַּשׁ K. N.; קָרַב	<i>benefit</i> נִמּוּל
K.	<i>to bereave</i> שָׁכַל P.
<i>to arise</i> קָם K.	<i>to be bereaved</i> שָׁכַל K.
<i>ark</i> אֲרוֹן	<i>besides</i> עוֹד
<i>article</i> פְּלִי	<i>between</i> בֵּין
<i>as</i> כַּאֲשֶׁר, כִּי	<i>birds</i> עוֹף

- to bless* בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֶצֶם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath רוּחַ, נְשָׁמָה
to breathe נָפַח K.
to bring בָּיָא H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass הִשָּׂא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַם P.
brother אָח
to bruise שׁוּף K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
cattle בְּהֵמָה
- cave* מְעָרָה
to cease שָׁבַת
Chaldees כַּשְׁדִּיִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
to cleave (adhere) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ אוֹ
 לָבַשׁ K.
clothes בְּגָדִים
collection מְקֻנָּה
to come בָּיָא K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הֶרְיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּל P.
to contend רִיב K.
corresponding to כְּנֻגָּד
counterpart כְּנֻגָּד
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׁ K., שָגרַץ K.
creeping thing רָמַשׁ, שָגרַץ
crimson שָׁנִי
to crown עִטַּר P.

to crush דַּקַּק K. H., שוּף K.

cry זַעַקָה , זָעַקָה

to cry זַעַק K.

cunning עָרוּם

to curse אָרַר K. P.

curse קָלָלָה

Cush כּוּשׁ

to cut כָּרַח K.

to cut off כָּרַח K. H.

Damascus דַּמַּשְׁק

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מָוֶת

to be put to death מוֹת Ho.

decade עֶשְׂוֹר

to deceive נָשָׂא H.

the deep תְּהוֹמוֹת

to defile גָּאַל P., טָנַף P.

to deliver הִלָּץ P.

to demolish נָהַץ K.

to descend יָרַד K.

desire תַּשׁוּקָה , תַּאֲוָה

to desire חָמַד K. P.

desolateness תְּהוֹ

to destroy אָבַד P., שָׁחַת H.

to die מוֹת K.

to divide בָּדַל H.

to do עָשָׂה K.

dominion מִמְשָׁלָה

to have dominion רָדָה K.

door דֶּלֶת

dove יוֹנָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., יָרַשׁ

or יָרַשׁ K. H.

dry land יַבְשָׁה

to be dry יָבַשׁ K.

dust עָפָר

to dwell יָשַׁב K., שָׁכַן K.

dwelling מִשְׁכָּן

each אֶחָד

ear אָזֶן

to rise early שָׁכַם H.

earth אֶרֶץ

east קֶדְמָה , קֶדֶם

on the east of לְ מִקְדָּם

to eat אָכַל K.

Eden יֶדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli אֵלִי

emptiness בָּהָר

to come to an end בָּלָה K.

enmity אִיבָה

ephah אִיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פָּרָת

even גַּם , אַף

evening עָרֵב

every כָּל

evil adj. רָע , n. רָעָה

eye עֵינִי

face פָּנִים, אַפָּיִם

to fail נָפַל K.

to fall נָפַל K.

famine רָעָב

father אָב

to fear יָרָא

female נְקֵבָה

to make few מָעַט H.

field שָׂדֶה

fifth חֲמִישִׁי

fig, fig-tree תְּאֵנָה

fighting מִלְחָמָה

to fill מָלֵא K. P.

to find מָצָא K.

to finish כָּלָה P.

fire אֵשׁ

firmament רָקִיעַ

fish דָּגָה

flame לֶהֶט

flesh בָּשָׂר

to fly עוֹף K. P.

food מַאֲכָל

foot רֶגֶל

for conj. כִּי, prep. ל

forever לְעוֹלָם

to forget שָׁכַח K.

to form יָצַר K.

former state קִדְמָה

to forsake עָזַב K.

four אַרְבָּעָה

fourth רְבִיעִי

fowl עוֹף

from מִן

fruit פְּרִי

to be fruitful פָּרָה K.

to be full מָלֵא K.

garden גֶּן

garment שְׁלֵמָה, בְּגָד

gate שַׁעַר

to gather קָבַץ P.

to be gathered together קָנָה N.

gathering together מִקְנָה

generations תּוֹלְדוֹת

Gibeon גִּבְעוֹן

Gihon גִּיחוֹן

to give נָתַן K.

to give light אוֹר H.

gladness שִׂמְחָה

glory כְּבוֹד

to go הָלַךְ K.

to go down יָרַד K.

to go forth, go out יָצָא K.

to go up עָלָה K.

gold זָהָב

good טוֹב

God אֱלֹהִים, אֵל

grass קֶשֶׂא

great גָּדוֹל

to be great גָּדַל K.

to make great גָּדַל P.

greenness יָרֵק

ground אֲדָמָה

hail בָּרָד

half חֲצִי

Haman חָמָן

hand יָד

handmaid שֶׁפְּתָה
Havilah הַחִיִּלָּה
he הוּא
head רֹאשׁ
to hear שָׁמַע K.
to hearken שָׁמַע K.
heart לֵב, לִב
heaven שָׁמַיִם
to be heavy כָּבֵד K.
to take heed שָׁמַר N.
heel עָקֵב
help עֲזָר
herb עֵשֶׂב
Hiddekel הַחִדְקֵל
to hide תָּכַא H.
hither הֵנָּה
to lay hold of תָּפַס K.
holiness קֹדֶשׁ
to be holy קָדַשׁ K.
honey דְּבַשׁ
honor כְּבוֹד
to honor כָּבַד P.
host צָבָא
house בַּיִת
to hover over רָחַף P.
how אֵיכָכָה
how much less כִּי אַף—how
much more id.
husband אִישׁ

I אֲנִי, אֲנִי
if אִם
image צֶלֶם
in ב

incense קֶטֶר
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אֲמָנָם
to inhabit יָשַׁב K.
instead of תַּחַת
instruction מוֹסֵר
into בָּ
Israel יִשְׂרָאֵל
it הוּא, הוּא

Jacob יַעֲקֹב
Jehovah יְהוָה
Jericho יְרִיחוֹ
Jerusalem יְרוּשָׁלַם
Jew יְהוּדִי
Joseph יוֹסֵף
joy שִׂשׂוֹן
Judah יְהוּדָה
judgment מִשְׁפָּט

to keep שָׁמַר K.
to keep back מִנֵּע K.
to keep Sabbath שָׁבַת K.
kind n. מִין
kindness חֶסֶד
king מֶלֶךְ
to make king מָלַךְ H.
kingdom מַמְלָכָה, מַלְכוּת
to know יָדַע K.
to let know יָדַע H.

land אֶרֶץ, אֲדָמָה
large גָּדוֹל

to lead הָלַךְ H.

leaf עֵלֶף

to leave עָזַב K.

lest פֶּן

to lie down שָׁכַב K.

life נֶפֶשׁ, חַיִּים, חַיָּה

light אֹר

a light מְאוֹר

to give light אֹר H.

like כִּי

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חָיָה, חַי K.

living חַי

living thing חַיָּה

lo! הִנֵּה, הֵן!

to lodge לִין K.

lord אֲדוֹן, בָּעַל

Lord אֲדֹנָי

to love אָהַב K.

luminary מְאוֹר

majesty הִקָּר

to make עָשָׂה K.

to make a covenant כָּרַת K.

to make few or small מְעַט H.

to make king מָלַךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אָנוּשׁ

young man נָעַר

manna מָן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדוֹן

mercies רַחֲמִים

merciful רַחוּם

mercy חֶסֶד

midst תְּוֶה

mist אַד

month חֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֵּכָי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.

trans. רָבָה P. H.

naked עָרוֹם

nakedness עִירֹם

name שֵׁם

Naomi נְעֹמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new הַחֲדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not לֹא, בְּלֹא, אֵל

there is not or was not אֵין

that not פֶּן

not yet טְרָם

now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.
ocean תְּהוֹמוֹת
to offer עָלָה H., קָרַב H.
oil שֶׁמֶן
olive, olive-tree זֵית
one אֶחָד
onyx שֹׁהַם
to open פָּתַח K.
to open the eyes פָּקַח K.
or (in a disjunctive question)

אִם

out of מִן
over עַל
over against נֶגֶד
overtake דָּבַק H.

pain עֲצָבוֹן , לְעָצַב
to part פָּרַד K. P. H.
people עַם
to perish אָבַד K.
Pharaoh פַּרְעֹה
Pharpar פַּרְפַּר
Philistines פְּלִשְׁתִּים
pillar אֲשֶׁרָה
Pison פִּישׁוֹן
place מָקוֹם
to place נִיחַ H., שָׂם K.
to plant נָטַע K.
to pour יָצַק K.
pray! I pray thee נָא
in the presence of לְפָנַי , לְפָנֶיךָ ,
 עַל-פְּנֵי
priest כֹּהֵן
to produce עָשָׂה K.

to produce seed זָרַע H.
to pulverize דָּקַק K. H.
pure טָהוֹר
to be pure טָהַר K.
to purify טָהַר P.
to purify one's self קָדַשׁ Hith.
to put נִיחַ H., נָתַן K., שָׂם K.
to put forth שָׁלַח K. P.
to put on clothes לָבַשׁ or לְבַשׁ
 K.

queen מַלְכָּה

rain מָטָר
to cause to rain מָטָר H
to receive קָבַל P.
to recount סָפַר P.
to redeem גָּאֵל K.
to reign מָלַךְ K.
to remember זָכַר K.
remnant שְׁאֵרִית
to rend קָרַע K.
reptile רֶמֶשׁ , שָׂרָץ
respecting אֶל-
to rest נִיחַ K., שָׁבַת K.
to return intrans. שׁוּב K.
rib צֵלַע
righteousness צְדָקָה
to rise early שָׁכַם H.
river נָהָר
rock סֶלַע
to roll גָּלַל K.
rule מְמִשְׁלָה
to rule מָשַׁל K., רָדָה K.

to run רוץ K.

Sabbath שַׁבָּת

to keep Sabbath שַׁבָּת K.

sackcloth שַׁק

salvation יְשׁוּעַ

Samuel שְׁמוּאֵל

to sanctify קָדַשׁ P. H.

to say אָמַר K.

sea יָם

sea monster תַּנִּינ

season מוֹעֵד

second שְׁנִי

a second time שְׁנִית

to see רָאָה K.

seed זֶרַע

to produce seed זָרַע H.

to seize תָּפַשׁ

to sell מָכַר K.

to send, send away שָׁלַח K.

P. H.

to separate בָּדַל H., פָּרַד K. P.

H.

separation בַּד

serpent נָחָשׁ

servant עֲבָד

to serve עָבַד K.

seventh שְׁבִיעִי

to sew תָּפַר K.

she הִיא

shekel שֶׁקֶל

to shine אִיר K. N.

to shoot forth צָמַח K. P.

shrub שִׁירָה

to shut, shut up סָגַר K.

side צֶלַע

sight מַרְאֶה

sign אוֹת

silver כֶּסֶף

sister אָחוֹת

to sit יָשַׁב

sixth שֵׁשִׁי

skin עוֹר

to sleep נָשַׁן K.

deep sleep תַּרְדֵּמָה

small קָטָן

to make small מָעַט H.

so כֵּן, כֹּה

to soil טָנַף P.

Solomon שְׁלֹמֹה

son בֶּן

sorrow עֲצָבוֹן, עָצַב

soul נָפֶשׁ

sound קוֹל

source רֹאשׁ

to sow זָרַע K.

to speak דִּבֶּר P.

species מִין

spirit רוּחַ

splendor הוֹד

to spring up (said of grass)

הִשָּׂא K.

to sprout צָמַח K. P.

to stand עָמַד K.

star כּוֹכַב

to station שָׁכַן P. H.

statue מַצֵּבָה

stone אֶבֶן

to be strong הִזָּק K.

to subdue כָּבַשׁ K. P.

subtle עָרוּם

suckling עוֹלֵל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי, pron. הוּא

that not כִּי־לֹא

the הַ

then אָז

there שָׁם

therefore עַד כֵּן

third שְׁלִישִׁי

this זֶה

thistle תְּרִיז

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֹּה

Tigris תִּגְרִיס

to till עָבַד K.

time (duration) עֵת

time (repetition) פַּעַם

to אֶל־ , לְ

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רֶהֱטִים

to be found true אָמֵן N.

truly אֱמִנָּה

tunic כְּתֹנֶת

to turn הִפָּךְ K.

two שְׁנַיִם

under תַּחַת

until עַד

unto , אֶל־ , עַד

upon עַל

Ur אֹרֻר

vapor אָדָם

to be verified אָמֵן N.

very מְאֹד

vessel בָּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הֵלֵךְ K.

to walk about הֵלֵךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or כָּבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

well n. בַּיִר

what? מַה

whatever מִה

whence? מֵאֵינָן

where? אַי, אֵינָה

which אֲשֶׁר

whither? אֵינָה

who אֲשֶׁר

who? מִי

whoever מִי

whole כָּל

why? לָמָּה, לְמַה

wife אִשָּׁה

wilderness מִדְבָּר

wind רוּחַ

window אֶרְבֵּה

wing כַּנָּף

to be wise שֹׂכֵל H.

to act wisely שֹׂכֵל H.

with עִם, בְּ, אִתָּה

to withhold כָּלָא K., מָנַע K

woman אִשָּׁה

word דְּבַר

work מְלָאכָה

year שָׁנָה

yet עוֹד

young man נָעַר

Zion צִיּוֹן

